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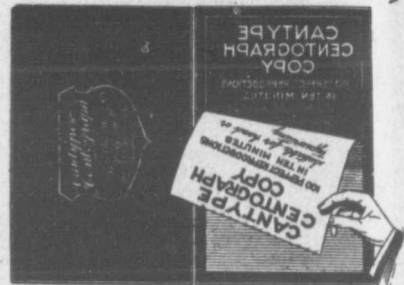
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The Teachers Monthly

Rev. R. Douglas Fraser, D.D., Editor
Rev. J. M. Duncan, B.D., Associate Editor

Vol. XIV.

September, 1908

No. 9

The best Children's Day our School ever had,—let all interested work together, and with a will, to this end, during the weeks that remain before the Day comes, on the last Sabbath in this beautiful month of September.

The offering to Children's Day Fund should be generous. Splendid work was done by the help of this Fund last year. It provided Lesson Helps and Illustrated Papers for 118 needy Schools amongst English-speaking people, from Labrador to British Columbia, and for 1,000 French children in Quebec and elsewhere, besides colored Lesson Picture Cards for a number of Galician and Indian Schools.

Compassion

By Rev. F. H. McIntosh, M.A.

When our Lord was here in the days of His flesh, He drew unto Him all sorts and conditions of men. There was always about Him a charm from the skies which made His appeal universal. Part of that attraction was due to the fact that He had compassion on the multitudes, who were as sheep without a shepherd. Now, all that compassion for the needs of men Jesus endeavored to infuse into the too hard hearts of all His followers. Nowhere, perhaps, is this very lesson so impressively taught as in the parable of the Good Samaritan. Here is a man who dismounts from his beast, runs the risk of danger, overleaps the walls of prejudice, because, as scripture has it, "he had compassion on him".

O Compassion, how beautiful thou art! especially in a world like this, where the swallow tears the fly, and the hawk tears the

swallow, and man's inhumanity to man makes countless thousands mourn. O Compassion, thou art beautiful beyond compare, the sweetest flower this selfish world can grow!

It goes without saying that in our Master's service, some such compassion is an indispensable equipment. "Do you know", said Henry Ward Beecher, to a friend, "what is the deepest feeling in my heart when I look over my great audiences? It is compassion." That great preacher saw how, beneath all the shimmer and ripple of human life, the deep heart of man needs God. That vision and that faculty divine was half his power. It will be half of ours. Even before a Sunday School class of six or seven, much depends on how deep our eye can pierce and how profoundly our heart can feel. These scholars quite unwittingly make a strong appeal to our compassion. There they are, out of mystery they came, and into mystery they return again. For each one of them is possible all the tragedy of this mortal life. Every day,—

"hosts of sin are pressing hard

To draw them from the skies."

Let us, with all our training, get *compassion*.
Antigonish, N.S.

Surplus—A Necessity

By Rev. J. H. Turnbull, B.A.

In our Lord's parable of the virgins, we are told that the five wise virgins "took oil in their vessels with their lamps". In this we have in a word the whole difference between the two classes. On this principle also we may not unfairly divide the mass of men. We can scarcely class them as prepared and un-

prepared, for all have some measure of preparation, but we may divide them into the adequately prepared and the inadequately prepared. The whole difference between the two is in the surplus.

Many in every walk of life have a kind of preparation. So long as nothing unusual happens, so long as the routine of the day is unbroken, so long do they make as fair appearance as others. But the advent of the unexpected puts all their preparation to scorn. Opportunity is a great judge and divider. It flashes a new light upon things and people before indistinguishable, and reveals their hidden difference. Evidently no one can go forth into life with any assurance who has not fitted himself as well as may be, not only for the trivial round and the common task, but for the unknown and unexpected that some day will surely confront him.

Our safety must always lie not so much in that which we have provided for the use of the day, as in that which we have provided, but do not expect to use; not so much in the oil that at this moment nourishes the flame, as in the oil in the vessel with the lamp. Life is never safe, never adequately provided to do its part, without the surplus. Surplus is a necessity. Your bank account is never in a satisfactory way until it shows a surplus. Your health is never in a desirable condition until you have a considerable margin of strength and energy after the day's work is done. The runner who merely crawls to the winning post can never win a race. His hopes of success lie in the outburst of energy which carries him far beyond the limit at topmost speed. Virtue is never sure so long as it hangs in the balance. It must be full-blooded and enthusiastic. Everywhere safety depends on the overplus.

Power also has its source in the same factor. It is not so much on the water actually passing over the wheel that the mill depends, as on the pressure of the great reserve that may be used or may never be used. The execution of an axe will work depends not merely, or indeed chiefly, upon the cutting edge, but upon the surplus of metal behind the edge. Merely to know the lesson we would teach, is to know too little to

teach it properly. It is what we know beyond the lesson quite as much as what we know about the lesson, that gives us power to illustrate and apply and enforce. It is the reserve of goodness which is stored up in life and character, and which can never be fully expressed in any act or word or series of acts or words, that makes men and women a force for righteousness. They are not living at a "poor dying rate". They have health and vitality, enough and to spare.

In all things let us covet the filled vessel as well as the burning lamp. There will be without doubt for us all vexatious delays and unexpected trials. Without some surety against these we shall miss our destiny. Surprise, bewilderment and the closed door are likely to be our lot.

Ottawa

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Seeing God

By Rev. Wylie C. Clark, B.D.

In these days there is a great craze for seeing things. The world is full of tourists. They are to be found everywhere. No place is too sacred to be exempt from their presence, no relic too holy to miss their desecrating touch, no mountain, nor valley, nor forest, nor island, is safe from their searching eyes and tramping feet.

All this going and coming is teaching men to see more in places and things than did our fathers, who lived before the day of the fast express, the ocean greyhound, the telegraph and the telephone.

There is also a desire to know the history of the world and to be acquainted with the men, who, in their different spheres of action and of thought, have helped or hindered the progress of civilization. To meet this desire, we have histories and biographies in fact and in fiction.

With this general desire of seeing and knowing, there has come the craving to search the unseen and explore the eternal, and so we have investigations of science and philosophy, and criticisms of religious systems and literatures.

But beyond all this, there is that seeing of God by the soul which has learned to trust and love Him. This sight is not in possession

of the man who looks only at material things. It is the vision which sees right into the heart of God, reads His love and understands His mercy. It is that recognizing look into the Father's face, which means pardon and eternal sonship. It is that meeting of spirit with spirit which speaks of oneness.

This seeing of God is of supreme importance, for it is the conscious proof of our acceptance, the possibility of our fellowship and the guarantee of our growth in grace. In fact it is the lodestone of our Christian character, as by it we reach out after the promises of God and endeavor to make them ours.

It is also the surest method of getting a true estimate of ourselves and others. We are best interpreted when we see ourselves through the holiness of God, and we can best measure our responsibility to others, when they appear in the light of His redeeming love.

It becomes the standard of our power to reveal the divine. Just as we see God can we show Him to others. If we are ever having fresh visions of His glory, then are we able to bring daily messages to those who look to us for light.

"Blessed are the pure in heart: for they shall see God",—and reveal Him.

Quebec

Long Service Certificates in the Church of Scotland

By Sir Colin G. Macrae

Convener of the Church of Scotland's Committee on Sabbath Schools

The General Assembly of the Church of Scotland last year sanctioned a proposal of their Sabbath School Committee to award a Certificate to all teachers of their Sunday Schools and Bible Classes who had served for a period of twenty-one years and upwards, as a mark of the high value and esteem in which they and their work are held by the church. It was felt that some recognition was due to men and women who for so long a period had labored, sometimes in remote districts, sometimes in the dark slums of great cities, and often at much personal sacrifice, for the religious instruction and moral welfare of the young, and whose

unsparing devotion was little heeded among the philanthropic movements of the day.

The Certificate, which was designed by a well known firm of engravers, and is beautifully illuminated on cardboard is presented in a handsome case. It bears the signature of the Moderator of the Assembly for the year, and also of the Convener of the Sabbath School Committee. The Certificate is obtained on the application of the minister who, with his kirk session, is responsible that the applicant possesses the necessary qualifications. It is expected that the Certificate shall be presented to the teacher on some public occasion in connection with the parish or congregation, in order to give it due importance.

They were offered for the first time in October of last year, and already about 500 have been applied for. This result has shown, beyond expectation, how large a number of persons have been engaged for a lifetime in Sabbath School work. A considerable number have done duty for over fifty years and some over sixty years. One veteran has actually served for sixty-five years, during fifty-two of which he has been an elder of the parish church. Assuming that these teachers have been imbued with the right spirit, and their long service is some evidence of this, what an immense amount of influence such a teacher must have exercised for good on the rising generation. There can be no doubt that the experiment of giving these Certificates has answered the purpose of the Committee, by increasing the interest of teachers in their work when they realise that it is appreciated by the church; and by encouraging them to continue their efforts.

Every one interested in Sabbath Schools knows the difficulty which is experienced in retaining teachers for a length of time and the increasing value of the teacher's work as he or she grows in experience. There is a constant tendency, especially among young men, after having given the work a trial and perhaps having found its difficulties, to tire of it and abandon it as not suited to their inclinations or talents. Perseverance is needed in this, as in other forms of Christian endeavor. The secret of success lies in

tenacity of purpose. The workman who casts down his tools in despair, the warrior who throws away his sword after the first conflict, will never know how successful they might have been, had they held on a little longer. The Certificate, it is hoped, will supply in some small measure a motive for continuance. It will at least show to the great body of our teachers how long the church expects them to serve, and we look forward to an increasing demand as the Certificates become more widely known.

Edinburgh, Scotland

Signing the Temperance Pledge

By Rev. H. R. Grant, B.A.

The total abstinence pledge is a signed promise not to use alcohol as a beverage. The signing of the pledge does not mean that we must refuse to take alcohol, if it be prescribed for medical purposes by a physician. It is well, however, to bear in mind, that many eminent physicians hold that in medical practice alcohol is of little or no service. Sir Victor Horsely, the famous English surgeon, says, "The alcoholic treatment of disease received a fair trial and has been found wanting."

WHY SIGN THE PLEDGE

Our plea for total abstinence is based on the fact that there may be the most perfect health without the use of intoxicating liquor, and that its use is the source of much intemperance. To determine not to indulge in intoxicating liquor, is therefore surely reasonable. One can, of course, do this and yet not sign a pledge.

"Why, then, sign a pledge? Is there any benefit, any advantage in pledge signing?" We answer, "A pledge serves as a continual reminder of the decision made to abstain, is a protest against the drinking customs of the time, and is a declaration of opposition to the liquor traffic."

From an experience of over fifteen years in temperance work, we know that many of the most active and energetic workers in this reform can trace their attitude on the question of temperance to the signing of the pledge in childhood or early youth. Often have we been told by men who were tempted

to drink, that, had it not been for the definite written or printed pledge signed in boyhood or in later years, they would have yielded to the persuasions of companions. The pledge thus proved to be a safeguard against intemperance.

WHY GIRLS SHOULD SIGN

Sunday School workers can ask boys and girls to sign the pledge with confidence that such an appeal is most reasonable. It may be made clear to girls, that, in signing the pledge, they take a position which will tell in behalf of sobriety. Their influence with boys and young men, whom they would persuade to become total abstainers, will be much strengthened, if it be known that they themselves have taken the pledge. When these girls become the women, the housekeepers, of the land, they will serve no liquors in their homes, and young men will not, as now in many homes and at social gatherings, have placed before them the wine glass and decanter. The girl who signs the pledge stands in line with a great company of honorable women enrolled as advocates of temperance reform, and is to be congratulated, when, in this way, she enlists in the cause of righteousness.

WHY BOYS SHOULD SIGN

A common sense appeal may be made to boys on the ground that drinking will interfere with their business prospects. Employers of labor prefer total abstainers as workmen. In many mercantile and industrial concerns, if a young man is known to drink, either when on or off duty, he is dismissed. It is also well to show boys that indulgence in drink is injurious to their physical well-being. The average boy wants to have a good muscle. Drink, let the boys be convinced, destroys muscle as well as mind.

But the strongest appeal should be made to the moral nature. Boys must understand that intemperance interferes with the building of character. It is not "manly" to drink. It cannot be manly to do that which is contrary to the teaching and example of the Man of Nazareth. Drink is a deadly thing, because it hardens the heart and makes the conscience less sensitive to the message of Christ.

When leaving congregational work to engage in special temperance work, I said to a young man, "How is it that I have not been able to induce you to begin the Christian life? You attended church, you came to Bible class, I often personally urged you to become a Christian. You have not done so. Tell me where the fault lies." His reply was, "When a fellow is drinking, he is not thinking of much else". That answer lets light in upon the problem. Drinking is a business by itself. When a man is drinking, he attends to it. He must. He does not think of his

duty to himself, or to his God. He does not think of work or wife, or mother, or sister, or friend. He does not think of Bible, or church, or Christ. He cannot serve two masters.

If Sunday School workers can persuade the boys to believe this, ere long there will be in this land thousands of pledged total abstinents, who will take their place in the ranks of a mighty army, ever increasing in numbers, and steadily marching on to the certain overthrow of the drink traffic.

New Glasgow, N.S.

Children's Day

Planning for the Day

By Rev. R. Douglas Fraser, D.D.

Well-planned is half done. A successful Children's Day is not difficult of attainment, if only all concerned begin soon enough, work earnestly enough, and strive together for some definite result.

And who are the "all concerned"? I would answer, all whom the School concerns,—the minister; the parents and friends of the scholars; the superintendent and officers and teachers; and, certainly not least, the scholars themselves.

The minister has, perhaps, the first and best chance. He has all the people before him. A word from the pulpit goes a long way. The minister must not wait until the Sunday before, or four Sundays before. That is too late for anything worth calling a plan. But, now and then, all through the year, he must drop a word of expectation—some good thing that is to come to pass on Children's Day, or some good thing that is to be got from it! And then, when the School itself has made its definite plans, let the minister magnify the Day, and the plans for it. If he can succeed in getting the people to talk about it, he will have gained his point; for to have the congregation at large thoroughly expectant of Children's Day, is the chief element in the success of it.

As for the School itself, the same rule applies—begin in good time. The Topic for Children's Day is usually announced in April or May. That is a good time for the superin-

tendent and teachers and officers to get together, and plan for the distinctive features of *this* year's celebration of the Day—each year's celebration should have a flavor and character of its own. The Order of Service is mailed, to be in hand at least a month before the last Sunday in September, which is the fixed date of Children's Day. A month diligently spent gives sufficient time for preparation in detail.

What is to be aimed at? Always, at least, these five things: every teacher, officer and scholar present; the congregation in a body there; a hearty rendering of the service of worship; addresses to the point; and generous giving. Any plans that do not cover these five points, fall short. And they are quite within the reach of every School. To achieve them means thought and work,—much thought and much work. But it is worth while.

There is a great advantage in studying variety. Each year's Children's Day should be made to stand out by some feature all its own. One year it may be the music,—a song or two added, for example. Another year some additions may be made, in the way of recitations by the younger scholars, or two or three short papers or addresses on the topic by older scholars. Or special pains may be taken with the decorations. Or some specially able or eminent speaker may be secured. Or the emphasis may be put upon the gifts.

These are merely hints. There is no fear of the plans for Children's Day falling short,

either in their scope or their execution, if only those concerned make up their minds that Children's Day ought to be, and will be, a great day in their Sabbath School.

What Our School Gained from the Day

[The two following experiences, one from the East and the other from the West, show the benefit to our larger Schools of the observance of Children's Day.—EDITORS.]

ONE OF THE BRIGHTEST DAYS

By Rev. G. Colborne Heine, M.A.

The institution of Children's Day was a happy suggestion of the Assembly's S. S. Committee. It is proving a blessing to all who have adopted it, and it is to be hoped that it will soon be observed by every Presbyterian School from the Atlantic to the Pacific. Our School finds it both attractive and helpful:

1. *It gives a larger outlook.* We look beyond our own border, and see other Schools scattered over our vast domain, by the thousand, teachers by the tens of thousands, and scholars by the hundreds of thousands, and our hearts leap with joy at the grandeur of the sight.

2. *It affords us inspiration.* The thought of so large an army of cadets in the hosts of the great Captain of our salvation, all under marching orders, all being trained for service, fires our hearts, and we feel moved to go forward and do our best, as a School, to honor our Leader.

3. *It brings us cheer.* We cannot but be heartened, as we reflect on our connection with such numbers, all studying the same portion of God's Word from week to week, worshipping the same Lord and helping in His work.

4. *It stirs up a missionary spirit among us.* It offers opportunity to make a missionary appeal. We are reminded of poor Schools and scholars, without books or papers, and we give willingly and gladly to have them supplied. Children's Day is one of the brightest days in our Sabbath School calendar.

Montreal

THE SCHOOL A PART OF THE CONGREGATION

By Rev. John Knox Wright, B.D.

The meaning and value of Children's Day depend very much upon the way in which

it is observed. If there be nothing more than a children's service at the usual hour of the Sunday School, there can be little benefit either to the School or to the congregation. From the first, it has been our practice to have the children's service at the regular hour of morning worship. Intimation is given on two Sabbaths. Parents and friends are invited and urged to attend, and the opportunity is taken to explain the School's character and place, and to emphasize the responsibility of the congregation in relation to it.

We have found the observance of great value. The School has come to understand that it is not a thing apart and separate from the congregation. The officers and teachers have been cheered and encouraged by the attendance and evident interest of parents and friends. The scholars have been brought to a higher estimate of, and a deeper interest in, Sunday School study in relation to the services of public worship.

The School has gained, too, by visits at other times from parents of the children who have had their interest awakened or quickened by what they saw or heard on Children's Day.

The Order of Service arranged and published by the Assembly's Committee, year by year, cannot fail to be helpful to all who use it intelligently and faithfully.

I esteem the Children's Day of such value to both congregation and School, that I trust that the whole church may observe and emphasize it more and more.

Vancouver, B.C.

How the Day Helped Other Schools

[From the forests of British Columbia and from a mining camp in Northern Ontario come the following messages, telling us how needy Schools are helped by Children's Day Fund.—EDITORS.]

LOG CABIN SUNDAY SCHOOLS

By Rev. T. O. Miller

Some three or four years ago, I found in my field a number of families just beginning to make homes for themselves among the forests of British Columbia. The question presented itself: "How can I give the children of these scattered settlers some instruction in the Bible and also provide them with inter-

esting and helpful reading?" For some time I tried distributing old papers, obtained from various sources, but this was not satisfactory, as the supply was not regular. I decided to ask the General Secretary for Sabbath Schools for a little help in the shape of a small grant from the Children's Day Fund.

When the supplies asked for reached me, I set to work to organize a Home Study Class, and about twenty boys and girls signed the pledge cards, most of whom have made an honest effort to get up the Lessons, with the help of the *QUARTERLIES* given them. And if some of the readers of the *TEACHERS MONTHLY* could see the happy faces of the little folks in these log cabin homes when they receive the *JEWELS* and the *KING'S OWN*, they would be convinced that the Fund is doing a good work. Think, too, of the wholesome influence on those young lives of the bright, stimulating stories in these Papers. I am sure they are playing no small part in shaping the ideals and moulding the characters of these boys and girls, who, in a few years, are to take their part in developing the resources and shaping the destiny of this great Dominion.

Monte Creek, B.C.

A SABBATH SCHOOL IN A TENT

By Rev. J. W. Mitchell, M.A.

Bessemer is an iron-mining camp in the county of Hastings, Ontario. The camp consists of some forty hastily erected houses; a store; a saw-mill; and the power-house, crusher, etc., necessary for the operation of two mines. It is situated in the midst of a wilderness, and is difficult of access. As yet it has no day school, and no building suitable for public worship. The thirty-five or forty children of school age have been left without educational advantages of any kind.

The writer broke ground in the camp by beginning a preaching service in the kitchen and eating room of one of the boarding houses about eighteen months ago. Later on he procured a tent, and under its cover religious services are now regularly held. He began a Sabbath School in December, 1907, supplies being furnished from the proceeds of the

Children's Day Fund. Many of the parents are indifferent; fishing and berry-picking excursions and visits to acquaintances in the outside settlements are more attractive to many of the young and old than the study of the Word of God.

In the face of many difficulties the work goes on with encouragement. The Sabbath School meets in the Tent at eleven a.m., and an adult Bible Class at seven p.m. The latter is large and promising. Our Sabbath School papers are freely circulated through the camp, where good reading matter is much needed. Religious instruction through the Sabbath School and public services are now brought within reach of young and old, where till recently there was complete destitution of the means of grace.

Bancroft, Ont.

Our Gift to God This Year

By Rev. Alfred Gandier, D.D.

What has God given to us? Read John 3:16. Is it any wonder that Paul cried, "Thanks be unto God for His unspeakable Gift!" God has given me His dear Son and with Him all lesser gifts; but what can I, a creature, bestow upon God the Creator? Can a child enrich the mighty God? Does God stand in need of anything I can give? Yes.

God is a Father, and as no parent can be satisfied without the love of his children, so God's father-heart yearns for a response in the heart of each little child. "Son, give Me thine heart."

God seeks our love, but love includes life. Jesus both lived and died for us, and there have been times when those who loved Jesus could not be true to Him without dying for Him. Paul died rather than deny Jesus, and so did Peter and all the noble army of the martyrs. But in this age and this land, men and women are asked to live for Jesus, not to die for Him. It is not likely that any of us will be required to die for Jesus, but He does ask us to live for Him and work for Him here in this world.

Just as love includes life, so life includes labor. When Jesus was on earth, He went about doing good. Now that He has ascended

to the Father and is no longer on earth in bodily form, He says that we are to be His body. Instead of one body which can only be in one place at a time, Jesus wants thousands and millions of bodies in whom His Spirit can dwell and through whom He can continue His good work in all parts of the world. This year, then, I will give my body to Jesus, so that through me He may continue to feed the hungry, care for the sick, comfort the sorrowing, teach the ignorant and preach the glad tidings of God's love to the poor.

This year, as every year, Jesus has first claim upon my money. Do you know that our church needs half a million dollars a year to carry on its missionary work in this great Canada of ours? No matter what it costs, none must be without the gospel in our home land. And do you know that in China and India and Formosa and the islands of the sea, there are 14,000,000 people who will never hear of Jesus and His love unless they hear it from the missionaries of our Presbyterian Church in Canada? To give one ordained missionary for every 50,000 of these people, we would need more than half a million dollars a year.

That is, we Presbyterians in Canada ought to be giving God more than a million dollars a year for missions. Can we do it? Yes, easily, if each will do a part. All that is needed is that each person in church and Sunday School never let one Lord's Day pass without giving ten cents for missions. Is there a teacher or scholar, however poor, who does not feel like saying, "Whatever of work or sacrifice it may involve, my ten cents shall never be wanting. Whatever others may do, my gift shall not be lacking, that Jesus may see of the travail of His soul and be satisfied."

Toronto

Music in the Sabbath School

By Rev. P. M. MacDonald, M.A.

I. THE USE OF MUSIC

Some workers seem to think the musical part of the service is merely padding. To them the other numbers of the programme appear to be the only important ones, and

the singing of a hymn is just a kind of diversion for the School. All hymns look alike, and are equally suitable at any time, according to these people.

But another view is held by a growing number. These say that music is indispensable in a School where the best results are sought. They affirm that what the fresh air of heaven does for the body of the scholar, music does for the emotions of that scholar. Bar the fresh air and you have a restless, irritable School. Neglect the musical service, and you have an unimpressionable School.

When the natural love of the young for music is remembered, and when we also consider how, as in the case of Saul and David, music can open doors closed to sober speech, it is a sound psychology and true experience that says:

"Music is the prophet's art:

Among the gifts that God hath sent
One of the most magnificent."

The musical service of the average School may be made very useful in the work of teaching, convincing and subduing, if some time and thought are given to it.

1. *To get the School in the right mood.* In the average School it is not the receptive mood that possesses the little circle the teacher tries to help. There is a dullness or a carelessness almost baffling. If the hymn sung, before the classes form, is of the kind the children love—a rousing, bright song with a chorus,—and if all can be got to sing, the teachers will have approachable classes. Bright hymns, heartily sung, are like trumpet calls to a sleeping warrior, which wake him, and bring him instantly to his feet.

"Music, religious heat inspires:

It wakes the soul and lifts it high,

And wings it with sublime desires

And fits it to bespeak the Deity."

2. *To impress the School with the truth taught.* It should be understood at the teachers' meeting, that every class should be brought face to face with one great truth at least. If this truth be the burden of the closing hymn, the law of association will find opportunities to recall, by means of the hymn, the truth taught. The hymns of childhood have often been like golden cords, holding memories for use in "later, sadder years".

"The music in my heart I bore

Long after it was heard no more."

A group of young men, from home, were singing, one evening, tunes learned in boyhood. One of them was a prodigal, and he sang irreverently, until a tune was started which he did not sing. His silence and his manner he explained as they were separating. "That old tune recalled things forgotten for years", he said. "As you sang, I was back in the old church, hearing a sermon I understood. When we went home my father said to me, 'Let Him in, don't keep Him knocking'. My father is dead, and I am all wrong." The sequel is that he became a Christian and a working force for good.

Toronto

In the Primary Class

A SERIES OF TWELVE ARTICLES

By Marion Wathen

IX. MEMORIZING IN THE PRIMARY CLASS

The only part of the actual lesson for the day that I would be sure to have the children memorize is the Golden Text. Some teachers allot a certain time for this, apart from the actual lesson; but the words of the Golden Text should be the expression of the principal teaching given in the lesson, and so it would naturally come at the close. The ideal way is for you just to *have* to repeat the text, as the natural outcome of what you have been saying, and then add, "That is our Golden Text for to-day". If you use a picture roll, turn to it, and have the class read together the text from the roll, repeating it a number of times. After this, turn the leaf, and have them repeat it several times from memory. If you have no picture roll, print the text on the blackboard.

Besides the lesson for the day, there are Supplemental Lessons,—the teaching of certain passages of scripture, hymns, etc., apart from the regular Lesson. Every Primary class should spend at least ten or fifteen minutes on these lessons,—perhaps after the opening exercises is the best time. The Twenty-third Psalm; the Beatitudes; Mark 10: 13-16; and the Lord's Prayer are generally used as at least part of the supplemental work in the Primary class.

Pictures are a great help in memory work. In teaching the Twenty-third Psalm, show a "Good Shepherd" picture,—perhaps you have one in your Bible. When this has been shown and commented upon, the first day's lesson,—"The Lord is my Shepherd; I shall not want", will not be difficult to remember. Next Sunday, show the picture again, get the little ones to repeat the passage already memorized, and, to arouse fresh interest and lead up to the new lesson, ask, "What do sheep like to eat?" Then take your green chalk and draw on the board a picture of grass, asking at the same time, "Do sheep always know where to find the nicest grass?" Who finds it for them? He knows what is best for them. Who always knows what is best for us?" Then teach, "He maketh me to lie down in green pastures". Each Sunday, as an additional clause is taught, the interest may be aroused in some similar way.

In regard to the hymns to be memorized, I would, whenever possible, have each hymn first given to the class as a solo sung by some good singer. Thus the children will get an idea of the hymn thought, and the solo will be a model for their own singing. They will soon memorize a hymn simply by singing it. Make a few brief comments each day, before singing, on any part of the hymn that is not likely to be understood.

I think it is a good plan to leave the Catechism Question for the day entirely for home study and have the children understand this. The teacher should simply hear the children recite it.

Harcourt, N.B.

The Essentials of Good Teaching

By Professor O. J. Stevenson, D.Paed.

VII. THE LESSON PLAN

(a) The Old Lesson and the New

A well-defined and effective lesson must be presented according to some definite plan. First comes the introduction. Then follows a statement of the aim of the lesson for the day. The new material is next presented; and finally a rapid summary and review is necessary to gather up the essential points, and fix them in the minds of the class. Let

us consider, in turn, these various steps in the presentation of the lesson.

First,—the introduction. This of course consists, in most cases, of such a review of the points in the previous lesson and the intervening links in the story, as may give proper connection with the new lesson. Sometimes this review should take the form of a few pointed, rapid questions. In other cases, the teacher may find it more effective in her own words to recall the chief features of the previous lesson, and supply the connecting links.

The chapters intervening between two lessons should be read by the class, especially by the older pupils, as home work, and in some cases these intervening chapters form the basis for a good exercise in written work.

There are times, of course, when a lesson presents itself which is not connected in any way with the previous Sunday's work,—as, for instance, in the case of the Temperance Lesson. The introduction in this case should take the form of a preliminary talk, suited to the child's experience, along the line of the lesson, preparatory to reading it.

After the proper connections and review, comes the statement of aim. The class should have a general idea of what lies ahead of them, and what the lesson seeks to accomplish. You cannot expect attention and interest from children who are going they know not whither. In the Lesson of September 13th, the review of the death of Saul naturally suggests the question, "Who will be the new king? Not Jonathan, his son, for he too was slain. Who had already been

chosen by God to be king? David! Well, then, we are going to see in this lesson what did happen, and whether David did become king over all Israel, or whether, after all, there was any one else who thought that he had a claim to be chosen king."

The statement of aim is followed by the lesson proper, and here the personal power and individuality of the teacher comes into full play. What devices the teacher may make use of in presenting the new lesson, must depend on the nature of the lesson, the occasion, the class, and his own training and disposition. Shall he tell the lesson story before it is read by the class? In some cases it is worth while to do so. Shall he present the lesson as a whole and then analyze its parts? This is the orthodox method, but there are times when the orthodox method need not be followed. Shall he use the question method entirely? Here again, his own judgment must decide. It is needless to say that the teacher who never questions, but who always tells, is not *teaching*, in the proper sense of the term.

No one can deny the necessity and value of good devices and methods in teaching. But, after all, methods and devices are not the most important element of a good lesson. The vital and essential thing is the personal power and enthusiasm of the teacher; and, in spite of methods and devices, the truly successful teacher is the one who is able to take the bare and simple facts of the lesson story and transmute them into the living, moving, absorbing scenes of life's drama they represent.—Queen's University, Kingston

Lesson Calendar: Third Quarter

1. July 5.....Israel Asks for a King. 1 Samuel 8 : 10-22.
2. July 12.....Saul Chosen King. 1 Samuel 10 : 17-27.
3. July 19.....Samuel Warns Saul and the People. 1 Samuel 12 : 1-5, 13-25.
4. July 26.....Saul Rejected by the Lord. 1 Samuel 15 : 13-28.
5. August 2.....David Anointed at Bethlehem. 1 Samuel 16 : 1-13.
6. August 9.....David and Goliath. 1 Samuel 17 : 38-49.
7. August 16.....Saul Tries to Kill David. 1 Samuel 18 : 6-16.
8. August 23.....Friendship of David and Jonathan. 1 Samuel 20 : 30-42.
9. August 30.....David Spares Saul's Life. 1 Samuel 26 : 17-25.
10. September 6.....Saul and Jonathan Slain in Battle. 1 Samuel, ch. 31.
11. September 13.....David Made King over Judah and Israel. 2 Samuel 2 : 1-7 ; 5 : 1-5.
12. September 20.....REVIEW.
13. September 27.....Temperance Lesson. Isaiah 5 : 11-23.

Lesson X. SAUL AND JONATHAN SLAIN IN BATTLE September 6, 1908

1 Samuel, ch. 31. *Commit to memory, v. 6. Read 1 Samuel, ch. 27 to 2 Samuel, ch. 1.

GOLDEN TEXT—Prepare to meet thy God.—Amos 4: 12.

1 Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jon'athan, and Abin'adab, and Mel'chishua, ¹ Saul's sons.

3 And the battle went sore against Saul, and the archers ² hit him; and he was ³ sore wounded of the archers.

4 Then said Saul ⁴ unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took ⁵ a sword, and fell upon it.

5 And when his armourbearer saw that Saul was dead, he ⁶ fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7 And when the men of Israel that were on the other side of the valley, and they that were ⁷ on the other side Jordan, saw that the men of Israel fled, and that

Revised Version—¹ the sons of Saul; ² overtook; ³ greatly distressed by reason of; ⁴ to; ⁵ his; ⁶ likewise fell; ⁷ beyond Jordan; ⁸ carry the tidings into; ⁹ the; ¹⁰ concerning him that which; ¹¹ they; ¹² the tamarisk tree in.

LESSON PLAN

I. A Crushing Defeat, 1-7.

II. A Boastful Triumph, 8-10.

III. A Heroic Deed, 11-13.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Saul and Jonathan slain in battle, 1 Sam. 31: 1-13. T.—Tidings to David, 2 Sam. 1: 1-12. W.—David's sorrow, 2 Sam. 1: 17-27. Th.—Saul's sin, 1 Chron. 10: 6-14. F.—Sure retribution, Eccl. 8: 6-13. S.—End of the wicked, Ps. 37: 7-20. S.—Sin and judgment, Rom. 2: 1-11.

Shorter Catechism—Review Questions 94-100.

Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to ⁸ publish it in the house of their idols, and ⁴ among the people.

10 And they put his armour in the house of ⁹ Ash'taroath; and they fastened his body to the wall of Beth'shan.

11 And when the inhabitants of Ja'besh-gil'ead heard ¹⁰ of that which the Philistines had done to Saul;

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth'shan, and ¹¹ came to Ja'besh, and burnt them there.

13 And they took their bones, and buried them under ¹² a tree at Ja'besh, and fasted seven days.

The Question on Missions—10. What missions are there for people who do not speak English? Of the thousands of people now coming to Canada, many would be left entirely without religious services, if some Canadian Church did not help them. So we have services in German, Swedish, Hungarian, Bohemian, Dutch, Danish and Ruthenian.

Lesson Hymns—Book of Praise, Ps. Sel. 46 (Supplemental Lesson); 245; 239; 94 (Ps. Sel.); 583 (from PRIMARY QUARTERLY); 122.

Special Scripture Reading—Ps. 34: 15-22. (To be read responsively or in concert by the whole School.) It is expected that each scholar will have his or her Bible, and so be prepared to take part in this reading, which may form part of the opening exercises of the School.

EXPOSITION

By Professor R. Davidson, Ph.D., University College, Toronto

Time and Place—About B.C. 1000 (according to Ussher's chronology, given in the Margin of the English Bible, B.C. 1056); the northern slopes of Mount Gilboa.

Connecting Links—David's adventurous life amongst the Philistines belongs to the interval between the Lessons. About this time, also, Samuel died (ch. 28: 3), and the Philistines mustered their armies once more against Israel, ch. 28: 4; 29: 1, 11. Saul, in terror, sought to learn the will of Jehovah, but no answer came, neither by dream nor by prophetic or priestly word, ch. 28: 5, 6. No streak of light broke through the shadow of approaching doom. In despair, he resorted to a witch at Endor, to win, through her, if possible, a word from the dead seer Samuel. The word of God that came to him was in-

flexible,—on the morrow overthrow and death as the doom of the old disobedience. And out Saul went into the thick night. (See chs. 27 to 30.)

I. A Crushing Defeat, 1-7.

Vs. 1-3. *Philistines fought against Israel.* The Philistine army had marched northward along the plains bordering on the Mediterranean. Before reaching the Mount Carmel range, they turned northeast, and entered the broad and fertile plain of Esdraelon through the pass of Megiddo, and encamped at Shunem, at the foot of the mountain, now called Jebel Dahi, or Little Hermon. Saul's army had moved northward from Gibeah, his capital, to Mount Gilboa, now Jebel Fukua, the southeastern boundary of the plain of Esdraelon. Thus the two armies faced each

*The Scripture Memory Passages of the Supplemental Leaflets are recommended as a substitute for those here given Sabbath by Sabbath. Their recitation leads to the obtaining of a beautiful Certificate or Diploma.

other across the eastern end of the great plain. *Men of Israel fled.* The Philistines, it seems, pushed their way resistlessly up the slopes of Gilboa, and the stubborn hill tribes of Israel were pushed back, foot by foot. *Fell in Mount Gilboa.* The Israelites offered a desperate resistance: they were on their own ground, but they were forced to fall back, and many of the defenders, including Saul's three sons, were slain. *Battle went sore against Saul;* as if the whole weight of the onset were directed against him. *Sore wounded of the archers.* The Philistine infantry carried bows and arrows. Instead of "sore wounded", the Rev. Ver. translates "greatly distressed". This translation pictures the once brave man as stricken with the panic of despair.

Vs. 4, 5. *Said Saul unto his armourbearer.* See *Light from the East.* *Thrust me through;* that he might escape the shame of maltreatment by the heathen foe. It was a gross indignity to be exposed to the mockery of the uncircumcised Philistines. To the Hebrews, circumcision was the mark of civilization; the uncircumcised were savages. *Armourbearer would not;* fearing to touch the king. *Saul took a sword,* etc. Nothing seemed left to him but suicide. He was abandoned to despair, and the mere possibility of being slain by the Philistines nerved him to the deed. He set the hilt of his sword on the ground, and fell on the point. *Armourbearer likewise.* When the attendant saw his master fall, he did not care to live longer. We have here one of the few cases of suicide among the Hebrews (see Ahithophel, 2 Sam. 17:23; Zimri, 1 Kgs. 16:18; Judas Iscariot, Matt. 27:3-5).

Vs. 6, 7. *Saul died, three sons, armourbearer, and all his men.* 1 Chron. 10:6 says "all his house". The reference is perhaps to his bodyguard, his household troops, as well as to his sons. *Men of Israel;* the people of Israel, the non-combatants, the soldiers, the nation, as distinguished from the "men of Israel" (v. 1) fighting at Gilboa. *Forsook the cities. Philistines dwell in them.* This refers to the districts immediately north and east of Gilboa.

II. A Boastful Triumph, 8-10.

Vs. 8, 9. *The morrow.* The battle lasted probably far into the night, and at the dawn

the Philistines began to plunder. *Cut off his head;* as was customary (see David's treatment of Goliath, ch. 17:51). Saul's head would be sent in triumph through the land of the Philistines to publish the victory to their gods and their people. It was good tidings (Rev. Ver.) to them. The head was hung in "the temple of Dagon", 1 Chron. 10:10.

V. 10. *Armour in the house of the Ashtoreth* (Rev. Ver.); plural of Ashtoreth, the chief female deity of the Philistines. Saul's armor was taken as a trophy to some temple of Ashtoreth, as Goliath's sword was kept at Nob, ch. 21:1-9. *His body* (and those of his sons as well, v. 12) *wall of Beth-shan;* no doubt in the marketplace by the gate, where every one might join in the exultation. Beth-shan was one of the towns occupied by the Philistines after the victory, v. 7. It lay some four miles from the Jordan and twelve miles from the Sea of Galilee. It is now called Beisân, and lies close to the Haifa-Damascus railway.

III. A Heroic Deed, 11-13.

Vs. 11-13. *All the valiant men arose.* No sooner did the men of Jabesh hear of the dishonor to the bodies of Saul and his sons, than they set out to undo it. They remembered Saul's march to their succor (ch. 11:1-11), and were not daunted by the twenty miles over the hills, across the valley and up to Beth-shan. *Burnt them.* Why, we do not know: it was not an Israelitish custom. Perhaps it may have been to save them from further insult, in case the Philistines should follow up and recapture the bodies. *Buried them under the tamarisk tree* (Rev. Ver.); some well known tree of an evergreen variety beside the city. *Fasted seven days;* the usual period of Hebrew mourning. It was a fitting close to Saul's career. His first kindly act was to relieve Jabesh, and at his death the Jabeshites were foremost to do him honor.

Light from the East

By Rev. James Ross, D.D., London, Ont.

ARMORBEARER—Was an officer selected by a general or a king from the bravest of his staff, whose duty it was to carry the heavier portions of his armor, to stand by him in

danger, to hold a shield before him in parley, to defend him against treacherous arrows, to kill those whom the chief struck down in battle. Sometimes he collected the arrows aimed against his leader, for the chief to discharge again, and often he carried the general's orders to other parts of the field, like our adjutants.

ASHTORETH—The Ishtar of the Assyrians, was a goddess of the Sidonians, and of the Phœnicians generally, into whose worship the Israelites were often seduced. Sometimes she is represented with the head of a heifer, and even when she has human features, they

are adorned with bovine horns. She was the Venus of the East; her priests were debased men who wore women's clothes, and she was worshiped with libidinous rites. It was against such abominations, that the Jewish law prohibiting any interchange of the clothing of the sexes (Deut. 22: 5) was leveled. She was doubtless the "queen of heaven" to whom the Israelites offered cakes in Jeremiah's day, Jer. 7: 18. The productive power of nature was always a deep mystery to the ancients, and they deified its representation in this goddess of fertility and reproduction.

APPLICATION

By Rev. J. W. Macmillan, B.A., Winnipeg

Israel fled, v. 2. In one night, a few years ago, a large freight shed in Vancouver collapsed and tumbled into the sea. It had seemed perfectly safe on the preceding day, when heavy weights had been carted across, and dumped upon, the floor. Why should it collapse so suddenly? Because the toredo worm, called the scourge of the Pacific, had honey-combed the piles which supported the shed, until their substance and strength were gone. Thus silently and gradually do the forces of evil work within a nation or an individual. The sudden collapse may be the first plain token that anything is wrong.

Archers hit him, v. 3. The arrow was the Snider-Enfield bullet of the days of Saul. How provoking it must have been to that broad-shouldered warrior to be at the mercy of foes who kept far beyond his reach! If he could only catch them within range of his javelin! We feel the same exasperation when we learn that some one is telling lies about us or our work. If we could come to grips with the lie, we would soon destroy it, but it is a long range missile fired from cover, and with smokeless powder. What can we do? We can at least preserve the courage of the soldier, who knows it is part of his duty to stand fire. We can keep the mastery of our spirits, like Him "who, when He was reviled, reviled not again".

Forsook the cities, and fled, v. 7. A panic is a wonderful thing. Somebody shouts

"Fire!" in a crowded building, and the audience rushes like a herd of wild beasts for the exits, trampling each other to death. Somebody sends a few anonymous telephone messages about the credit of a bank, and immediately there is a wild rush of depositors to withdraw their moneys. A panic is the blindest, most reasonless and most destructive force that terror can unloose. But there is no place for panics in the world our Father reigns over. God rules, and God is love. No heresy can destroy the church. No ill-government can destroy society. No pain or wrong can fatally injure God's children. What can separate us from His love?

Philistines came and dwell in them, v. 7. Of course they did. They were delighted to get the chance. If a gang of tramps broke into some beautifully furnished mansion, which was temporarily uninhabited, would they fail to enjoy, even while they ruined, its beauty and luxury? Jesus spoke a parable about the dispossessed demon coming back, with seven wickeder spirits, to reoccupy its home. An impure thought loves to take lodging in a pure mind. Any gross or unkind purpose loves to be admitted to the fair quarters where truth and love have been living. Our safety and peace lie in having our hearts and minds so filled with good that evil can find no room.

The house of their idols, v. 9. It is a bitter day when a man's enemies exult over him. It is doubly bitter if he is a man who has

No Place for
Panics

Secret Foes

Stand Fire

Crowding Evil
Out

stood for goodness and his victorious enemy is a champion of evil. But the dregs of bitterness are drained when the good man knows that he owes his defeat to his own failure to stick to his good principles. So Saul felt, in that day of humiliation and agonized repentance, when his army fled before the Philistines. Let us pray that we may never know the shame of feeling that we have betrayed our own good cause.

Inhabitants of Jabesh-gilead heard, v. 11. When David Livingstone died, in the heart of the African forests, his faithful servants embalmed his body as well as they could, and carried it on their shoulders to the coast, to be taken to England and laid in Westminster Abbey. The world was amazed at the spectacle of their devotion. Gratitude is always divinely beautiful. Why? Because Gratitude is that archangel who is commissioned by God to fight against Pride, the obstinate evil spirit who hates to acknowledge that he can be under obligation to anybody. Let us be on the side of the archangel. Let us be thankful. And being thankful, let us say so.

Burnt them there, v. 12. This was an act of desperation, most heroic, yet without any

glorious display. Some of the most valuable plants bear no lovely flowers. Some of the most useful lives never become famous. These poor Gileadites, as stout of heart as few in number, burning these bodies to keep them from the impious hands of the Philistines, are the pattern of many a brave heart which wins some solitary struggle. Perhaps it is a decision to reject the world, or the overcoming of some dangerous habit, or the registering of a resolve of consecration. In any case, our Father who seeth in secret, will reward it openly.

Lesson Points

By Rev. J. M. Duncan, B.D.

We need not fear those who fight against us so long as God is fighting with us. v. 1.

A despairing heart within is a powerful ally of foes without. v. 3.

No man ever had the door of divine mercy shut against him by any other hand than his own. v. 4.

Unless our hearts are garrisoned with good, they will fall an easy prey to evil. v. 7.

Evil may boast in triumph to-day, but to-morrow it will totter to its fall. v. 9.

By every worthy deed we sow good seed that will ripen into a harvest of blessing. vs. 11-13.

TEACHING HINTS

This section embraces teaching material for the various grades in the School.

For Teachers of the Older Scholars and Bible Classes

By Rev. John H. MacVicar, B.A.

David carried out his purpose to keep as far out of the way of Saul as he could get, ch. 27:2. Saul, dismissing him from mind (ch. 27:4), became absorbed with the suspense of his own perils (ch. 28:5), and unmanned by the prospect of overwhelming disaster, 28:20.

1. *Closing struggles.* In discussing the culminating tragedy of Saul's career, dwell more on the pathos of his end than on the gruesome details. With depleted forces, he meets one of the biggest concerted military movements up to that time known, ch. 28:1. He is filled with misgivings and forebodings, ch. 28:5. A haunted man, he is just in the mood to believe in ghosts, even if somebody

else has to do the actual seeing for him, ch. 28:13, 14. Retreat is cut off in the rear. He thinks David is at hand, and ready to take advantage of his embarrassment. He feels utterly God-forsaken. Obtaining no light through the usual religious sources (ch. 28:6), he tries spiritualism, with its hysterical trances and possible ventriloquism, 28:15-19. He returns to the battle ground, dispirited, apprehensive, and meets with reverses on the part of his troops, (v. 1), on his own part, and on that of his bodyguard, vs. 2, 3. Amidst the roar of chariot wheels, the whizzing of arrows, the belching of stone-shooting war machines, Jonathan and his brothers bravely perish, defending their father, v. 2. Saul is wounded, v. 3. Dreading the barbarities common to the age, he vainly appeals to his armorbearer to put him past consciousness, and then accomplishes self-destruction (v. 4), imitated by the devoted armorbearer,

v. 5. The rout of the survivors follows (v. 7); the insults to the corpse (vs. 9, 10); and the friendly offices to the dead, vs. 11, 13. As this is the last Lesson on Saul, it will be well to make a

2. *Closing estimate.* Account for the failure of so promising a life, by summarizing the dead king's weaknesses, in contrast to his strong points.

(1) *On the bright side*, may be mentioned: physical prowess; stately bearing; handsome appearance; animal courage; military competence; abounding energy; perseverance; regard for the well-being of his subjects; a kind of zeal, however unsatisfactory, for religion. He undoubtedly founded an empire, and his successors enjoyed the benefit of his work. David's whole attitude, and especially his willingness in those rough times to spare the king's life, would seem to indicate that there was, after all, something likeable in Saul: and it is certainly significant that his people never rose in rebellion.

(2) *On the dark side*, must be put: his impulsiveness; shallowness; jealousy; suspicion; irritability; vindictiveness; and, especially, his sad incapacity for vital religion. The cumulative weight of these defects seemed to overbalance his merits. The whole story emphasizes the practical idea, that character, for achievement and endurance, must be built with the right materials on a true foundation, 1 Cor. 3: 11-13.

For Teachers of the Boys and Girls

By Rev. R. Douglas Fraser, D.D.

The scene of the Lesson, a battlefield—two dark, dark days, with a deed of valor at the ending. Such sad Lessons as this one are chosen only because they must be, if the whole truth about human life, and the relation to it of sin, is to be taught. The teaching should be with tenderness and reserve. It is a wise saying, "Speak nothing but good of the dead". Saul's sins are so glaringly evident, that the emphasis in the Lesson may be put upon their consequences, rather than upon the transgressions themselves. The Lesson illustrates the deeply significant words, "Whatsoever a man soweth, that shall he also reap" (Gal. 6: 7). Saul had sown the wind. He and his reaped the whirlwind. The Les-

son may go under these four divisions:—

1. *The death of a good man.* The scholars have fallen in love with Jonathan: it may be well to catch up the facts about him that they have learned, and especially his connection with David. True to his erring father, Saul; true to David, his rival to the throne, but his friend; never untrue to himself; brave on the field of battle, a mender, not a maker, of quarrels—bring all this out. And then, the circumstances of his death, vs. 1, 2. Mark these two points: (1) Jonathan died doing his duty,—fighting for his father, for his king, for his country. Perhaps some scholar can quote Macaulay's lines, "And, how can man die better, than facing fearful odds?" (2) Jonathan suffered the consequences of the sin of another. Defeat came to Saul, because Saul had been unfaithful to God. Fact—the innocent suffer with the guilty. Lesson—"None of us liveth to himself" (Rom. 14: 7), for "we are members one of another", Rom. 12: 5. Our sin may grievously hurt those who have no part in it.

2. *A bad man's end.* Show wherein Saul was bad,—disregarded and disobeyed God, took his own way, not the Lord's way, treated David wickedly, persevered in this. Dwell but lightly on the details of the closing scene—Saul's army beaten, his sons slain, himself sorely wounded, a black past behind him, a blacker future before him,—he rushed unbidden into the presence of the Judge of all. No need to dwell on the sin of suicide; but perhaps the Sixth Commandment might be asked for, and, "What is required?" "What is forbidden?" therein, as given in the Shorter Catechism. The point of emphasis is the terrible ending which sin may bring. To give loose rein to sin, is like taking passage on a runaway locomotive engine.

3. *A hideous act.* Again, the details of vs. 8-10 may well be lightly passed over. It was the way in those days: rough, inhuman days they were, especially with those who worshipped the cruel gods of the heathen. Show that war, even as practised now among civilized and Christian nations, is devilish in many of its details. It is good teaching, to unmask war.

4. *A valiant deed*—(a) as a deed of courage;

(b) as an act of gratitude. See ch. 11 : 1-11, which tells the story of Saul's succoring of the people of Jabesh-gilead in the early years of

his reign. David's sorrow, and his song (2 Sam. 1 : 17-27), may be taken up if there is time.

THE GEOGRAPHY LESSON

By Rev. J. M. Duncan, B.D.



At the eastern end of the great Plain of Esdraelon is a range of hills forming the arc of a circle, and now called Jebel Fukua. This is the ancient Mount Gilboa, at the foot of which Saul's army was camped, before his last battle. Across the valley from Mount Gilboa, to the north, is a hill, now known as Jebel Dahi, or Little Hermon. At its foot is a hamlet on the site of ancient Shunem. It was here that the Philistines were encamped. They had marched up the Maritime Plain, until they came to the pass over the ridge of Carmel. By this they entered the Plain of Esdraelon, and took up their position at Shunem. Gilboa, as the eastern boundary of the great battle field of Palestine, has played an important part in the history of the country, from the time of Saul to that of Napoleon.

Beth-shan was a town between the Little Hermon and Gilboa ranges, about 4 miles to the west of the Jordan. It was built on a plain and a mound rising from it. Both mound and plain are covered with ruins of temples, walls and a large amphitheatre. The modern name of the town is Beisân, and it is close to the Haifa-Damascus railway.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

[NOTE : These Questions are not intended for use in the class, but as samples of questions by which the teacher may test the thoroughness of his own preparation of the Lesson. He will also find it of great advantage to be familiar with the questions set for the scholars in the HOME STUDY, INTERMEDIATE, and PRIMARY, QUARTERLIES AND LEAFLETS.]

1. Where was David during the interval between the Lessons ? What great man in Israel died about this time ?
2. In what manner did the word of God come to Samuel ? What did it declare to him ?
3. Describe the route of the Philistines from their own country. Where did they encamp ? Where was the army of Israel set ?
4. What was the result of the Philistine

attack upon the Israelites ? Who of Saul's sons were slain ?

5. What does the Rev. Ver. substitute in v. 3 for "sore wounded" ? Explain the meaning.
6. What were the duties of an armorbearer ? What did Saul ask his armorbearer to do ? Why ?
7. For what reason did the armorbearer refuse ? What did Saul then do ?
8. How did the people of the neighborhood act after Israel's defeat ?
9. What did the Philistines do with Saul's armor ? With his head ? With his body, and those of his sons ?
10. Who rescued the bodies ? How did they dispose of them ? Why did they do this ?

Something to Look Up

[FROM THE INTERMEDIATE QUARTERLY AND LEAFLET]

1. Find the passage in the Proverbs which says that he who, being often reproved, hardens his neck, shall be suddenly destroyed.

2. In one of the letters the apostle Paul wrote to the people of Corinth, he says that the sting of death is sin. Find the passage.

ANSWERS (Lesson IX.)—(1) Genesis, Joseph. (2) Luke 23 : 34.

For Discussion

[FROM THE HOME STUDY QUARTERLY AND LEAFLET]

1. Saul "his own undoer".
2. What men will do for a leader.

Prove from Scripture

That Christ will be the judge of all.

The Catechism

By Rev. J. M. Duncan, B.D.

Ques. 94-100 (Review)—In reviewing these seven Questions, recall the place they hold in the Catechism. They all deal with the "means of grace", that is those instruments or agencies which the Holy Spirit uses to produce in us that faith and repentance which are necessary to salvation (see Ques. 85). There are three great means of grace (see Ques. 88), namely : (1) God's Word, Ques. 89, 90 ; (2) The sacraments, Ques. 91-97 ; (3) Prayer, 98-100. These,—perhaps it may be well to emphasize this point here, as the

Catechism does,—important as they are, are no more than means. No one of them has power in itself to save us by changing our hearts, no, nor all of them taken together. It is the blessed Holy Spirit alone who can enable us to believe and repent, Eph. 2 : 8 ; 2 Tim. 2 : 25.

The Question on Missions

By Rev. Professor A. B. Baird, D.D., Winnipeg

Ques. 10. Most of the foreign settlers from Europe prefer to locate in groups where they will be surrounded by people of their own speech and nationality. This makes it easy to group them together in congregations ; but the churches to which they belonged in Europe do not send ministers to preach to them, and it is therefore left to the Canadian churches to provide religious services for them. Some of these people are Presbyterian like ourselves, such as the Hungarians, Bohemians, Germans and Dutch. Others are Lutheran Protestants, like the Swedish and Danish, and the others, the Ruthenians, amongst whom we have thirty preachers, appeal to us by their request for gospel preaching and popular church government. It is a patriotic duty to make of these newcomers fellow citizens of the highest type, as it is our Christian duty to place within their reach the gospel in its simplicity.

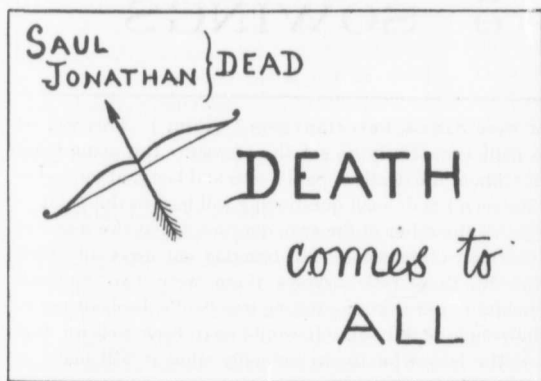
FOR TEACHERS OF THE LITTLE ONES

By Mrs. Jessie Munro Johnston, North Bay, Ont.

Lesson Subject—The death of the king and his son.

Introduction—One morning in the early autumn, Charlie and his little sister Josie went

out into the garden to pick some flowers for the breakfast table. They go first to a bed of geraniums. What do they see ! No bright flowers ! They are all withered and black. The sweet peas are the same, and the verbenas, etc. They return to the house crying, "Oh, mother, what is the matter with all the flowers ?" Mother tells them that the flowers are dead. They have lived and blossomed all summer, and now the time has come when God means that the flowers shall die, and He



is sending the cold days and nights and soon a blanket of snow will cover all the flowers. "Do the trees die, too, mother?" "Yes, in time, but they live much longer than flowers and grass and people, for you know dears, people must all die, too."

Two Kinds of Flowers—We are going to hear about the death of King Saul, and also about Jonathan's death. We have heard a great deal about Saul. Now do you think King Saul's life was anything like the life of a flower? Let us see what the flowers do for those around them. They give out brightness and cheer and helpfulness. Do flowers ever harm people? Yes. There are poisonous plants that harm people. Sometimes these plants are tall and beautiful, but they poison those who are near them. Do you remember some poisonous plants that Saul let grow in his heart? Print, DISOBEDIENCE (towards God), SELF-WILL (which he showed toward Samuel, the nation and God), ENVY (this plant made Saul hate and try to kill David). So you see in Saul's life there were many evil plants. We'll hear how God sent death to Saul.

"*The White Flower of a Blameless Life*"—We'll hear also about Jonathan's death. Jonathan's life was like a sweet flower, cheery and helpful. Do you remember what a kind

friend he was to David? (Recall.) We'll print the name of a little blue flower that we like to think of when we speak of Jonathan,—FORGET-ME-NOT.

Lesson—Here on Mount Gilboa we find King Saul and Jonathan, and a great many of their soldiers. They are running away from their enemies, the Philistines, who are running after them. What do you think they are shooting with? Bows and arrows! Did you ever see a bow and arrow? (Outline.) See! they hit Jonathan, and he falls dead. Soon another arrow hits Saul and wounds him, and he is so afraid of falling into the hands of his enemies, that he begs his armorbearer to kill him. The armorbearer refuses, and then Saul falls on his own sword and dies. So Saul and his three sons and many of his army died that same day.

Golden Text—(Print) PREPARE TO MEET THY GOD.

LOVE GOD
LIVE A GOOD LIFE

Pray that Jesus will make your life like the beautiful flowers giving out the sweet perfume of helpfulness and cheer; that He will root out all the sin-plants from your heart,

Something to Think About—Death comes to all.

FROM THE PLATFORM

By Rev. J. M. Duncan, B.D.

SAUL'S TWO HARVESTS SOWINGS

Begin by asking abruptly, What were SAUL'S TWO HARVESTS? (Print.) This will set the scholars thinking. It will take a little time, likely, to get the answer. But some lively questioning about the battle on Mount Gilboa, the death of Saul's sons and last and saddest of all, the death of the king himself by his own hand: such questioning will lead to the point,—one of Saul's harvests was ruin. To get at the other of the two, question about the rescue of the bodies of Saul and his sons by the men of Jabesh-gilead, bringing out especially their gratitude, Saul's second harvest. Now for those two harvests there were two SOWINGS (Print). It will be easy to get the scholars to tell that one sowing was Saul's disobedience to God, and the other his kindness to the people of Jabesh. It would have been well for Saul had he sowed only good seed. This is the lesson for us, to sow only what it will make us glad to reap.

Lesson XI.

DAVID MADE KING OVER JUDAH AND ISRAEL September 13, 1908

2 Samuel 2: 1-7; 5: 1-5. Commit to memory 2 Samuel 6: 4, 5. Read 2 Samuel, chs. 2 to 5. GOLDEN TEXT—David went on, and grew great, and the Lord God of hosts was with him.—2 Samuel 5: 10.

1 And it came to pass after this, that Da'vid enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And Da'vid said, Whither shall I go up? And he said, Unto He'bron.

2 So Da'vid went up thither, and his two wives also, Ahin'oam the Jezreelit'ess, and Ab'igail Na'bal's wife the Carmelite.

3 And his men, that were with him did Da'vid bring up, every man with his household: and they dwelt in the cities of He'bron.

4 And the men of Ju'dah came, and there they anointed Da'vid king over the house of Ju'dah. And they told Da'vid, saying, That the men of Ja'besh-gil'ead were they that buried Saul.

5 And Da'vid sent messengers unto the men of Ja'besh-gil'ead, and said unto them, Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

Revised Version—¹the wife of Nabal; ²omit That; ³it was thou; ⁴prince; ⁵covenant.

LESSON PLAN

- I. David, King of Judah, 1-7.
II. David, King of all Israel, Ch. 5: 1-5.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—David made king over Judah, 2 Sam. 2: 1-11.
T.—Submission of Israel, 2 Sam. 3: 17-21. W.—David king over Israel, 2 Sam. 5: 1-10. Th.—David and Saul's son, 2 Sam. 4: 4-12. F.—Chosen of God, Ps. 78: 65-72. S.—Promises for David, Ps. 89, 19-33. S.—Thanksgiving, Ps. 21.

EXPOSITION

Time and Place—About B.C. 1000 (Usher, B.C. 1056) and 7 years later; Hebron.

Connecting Links—A few days after Saul's death, tidings of that event were brought to David by a young Amalekite. This messenger, hoping to gain David's favor, told him that, at Saul's own request, he had killed Saul. But David had no desire to win the throne at Saul's expense, and full of grief at the king's death and of anger at the one who he believed had slain him, he caused the Amalekite to be put to death. He then poured forth his sorrow over the death of Saul and Jonathan in a beautiful ode, known as, The Song of the Bow. (See 2 Sam., ch. 1.)

I. David, King of Judah, 1-7.

V. 1. *After this*; when he learned of the death of Saul and Jonathan (see last Lesson, 1 Sam., ch. 31; 2 Sam. 1: 1-16). It was a crisis in his life. Saul had driven him from his country, and now Saul was dead. Might he return to his own land? *David enquired*

7 ³ Therefore now let your hands be ⁴ strengthened, and be ye valiant: for ⁵ your master Saul is dead, and also the house of Ju'dah have anointed me king over them.

Ch. 5: 1 Then came all the tribes of Is'rael to Da'vid unto He'bron, and spake, saying, Behold, we are thy bone and thy flesh.

2 ⁶ Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Is'rael: and the LORD said to thee, Thou shalt feed my people Is'rael, and thou shalt be ⁸ a captain over Is'rael.

3 So all the elders of Is'rael came to the king to He'bron; and king Da'vid made a ⁹ league with them in He'bron before the LORD: and they anointed Da'vid king over Is'rael.

4 Da'vid was thirty years old when he began to reign, and he reigned forty years.

5 In He'bron he reigned over Ju'dah seven years and six months: and in Jeru'salem he reigned thirty and three years over all Is'rael and Ju'dah.

That; ³ Now therefore; ⁴ strong; ⁵ Saul your lord;

Shorter Catechism—Review Questions 1-19.

The Question on Missions—11. What is done in these home missions besides giving religious services? In mining camps the churches have reading and recreation rooms, where men may spend their evenings in a useful and quiet way. In some mining camps and some Galician settlements, there are church hospitals for the treatment of the sick.

Lesson Hymns—Book of Praise, Ps. Sel. 46 (Supplemental Lesson); 97; 90; 16 (Ps. Sel.); 100 (from PRIMARY QUARTERLY); 67.

Special Scripture Reading—Psalm 24. (To be read responsively or in concert by the whole School.)

of the Lord; that is, he proposed a question to his priest, that was to be answered with "Yes" or "No". Abiathar had several times secured such oracular responses (see 1 Sam. 23: 6-12; 30: 7, 8). He did it with the ephod, some sacred instrument to cast lots with. This was quite a different thing from the ephod which was part of the distinctive dress of priests, a garment covering the shoulders and secured about the waist by a girdle. Abiathar had carried it off from Nob when his companions were slain by Doeg, 1 Sam., ch. 22. *Shall I go up into Judah?* Ziklag, his headquarters was destroyed (1 Sam. 30: 1), and it was not safe for him to go among the Philistines, 1 Sam. 29: 3, 4. It was natural, therefore, for him to think of going to Judah, the home of his own family and tribe, and where, during his wandering life, he had made many friends. Besides, he had just cemented his friendship with the clansmen of southern Judah, by giving them presents out of the

spoil taken from the Amalekites, 1 Sam., ch. 30. *The Lord said. Go up.* To David's question the ephod gave answer, "Yes". The hilly country of Judah would be up from Ziklag in the "South" or Negeb. The second question, *Whither shall I go up?* is a summary. David would ask about each city in turn: when he asked, "Shall I go up unto Hebron?" he got an affirmative answer. He may well have asked for Hebron first, as it occupied a central position in Judah's territory, had a high and easily defended situation, was a patriarchal sanctuary (as the stories of Abraham, Isaac and Jacob tell), and David had spent a good part of his outlaw life in the neighborhood. Many of his 600 followers (1 Sam. 27:2) belonged probably to the district.

Vs. 2, 3. *David went up. and his two wives;* Ahinoam and Abigail (see 1 Sam. 25:42, 43), both natives of southern Judah. His children were born later, 2 Sam. 3:2-5. As the young man of thirty (ch. 5:4) went up to Hebron, he had doubtless other thoughts than those of return from exile. Saul was dead, Jonathan and his brethren were dead; only Jonathan's son Mephibosheth (see ch. 4:4) and Saul's son Ish-bosheth (ch. 2:8-10) were left of the royal line, and the first was a crippled child, the other an incapable adult. Nor did David then know that Mephibosheth lived. David had once been the hero of the people; what should he do now? He had a faithful band of trained warriors at his back, and he could count on a large following in Judah. *And his men.* For most of these it would be like going home. They settled in the cities of Hebron; towns and villages around Hebron.

V. 4. *Anointed David king. of Judah.* This anointing signified the choice of David as king by the people. For his former anointing by Samuel in private, see 1 Sam. 16:13, and as king of all Israel, 2 Sam. 5:3. David came back at the right time. The old love of the people (1 Sam. 18:16) returned, and now they felt free to show him the highest honor. Elders and people were alike enthusiastic. *They told David;* the story of 1 Sam. 31:11-13 (last Lesson).

Vs. 5-7. *David sent messengers. Blessed be ye of the Lord;* for their kindness in bury-

ing Saul's body. Jehovah was faithful and was sure to requite them; David himself would reward them also, v. 6. *Be strong. valiant. house of Judah. anointed me king.* The times called for courage, and they were not to be his foes, but his allies. This was a politic message, virtually an invitation to the men of Jabesh to be as brave and devoted in his service as they had been in Saul's.

Abner, Saul's able general, set up a little kingdom for Ish-bosheth, the surviving son of Saul, but a man of no kingly spirit. His capital was fixed at Mahanaim, not far from Jabesh. He and David became rivals, but David's cause grew stronger and stronger. Ish-bosheth fell foul of Abner, and the latter was negotiating to transfer the kingdom to David when he was killed. But the work went on. Ish-bosheth was assassinated, and his kingdom collapsed. (Read the story in chs. 2:8 to 4:12.)

II. David, King of all Israel, Ch. 5: 1-5.

Ch. 5: 1-5. *All the tribes of Israel.* They gave three reasons for making David their king. He was of Israelitish blood, he had proved his ability as a general, and he was chosen of God to shepherd (*feed*) his people. *David made a league. before the Lord.* He accepted the kingdom they offered him, and there was evidently a mutual understanding between him and the people about rights and duties, to which Jehovah was witness. *In Hebron. in Jerusalem.* The capture of Jerusalem is related in vs. 6 to 10. This was chosen as a new capital. (See Light from the East.)

Light from the East

THE NEW CAPITAL—As king of all Israel, David could not remain in Hebron. This town lay too far south, and its site possesses little strength. On the other hand, to have chosen one of the fortresses of Ephraim, or even to have settled in Shechem, the natural centre of the country, would have roused the jealousy of his own southern clans. His capital had to lie between the two: most fitly between Bethlehem and Bethel. But upon this stretch of country there was no position to compare for strength with Jerusalem. Bethel, indeed, was better situated for the command of roads and the

trade on them, but the site has little military value. Bethlehem, again, might have made a better fortress than Bethel, and lay in a district of greater fertility than Jerusalem. But it had not even the one spring which Jerusalem possessed; and it was wholly southern and shut off from the north. To the prime necessities of great strength and

a tolerable water-supply, to the further advantages of a position on the trunk-road and not far from the head of an easily defended pass into the western plain, Jerusalem added the supreme excellence of a neutral site which had belonged neither to Judah nor to the northern tribes.—Dr. George Adam Smith.

APPLICATION

David enquired of the Lord, v. 1. Take time to pray. General Gordon always kept his hour of morning devotion sacred, no matter how great the danger, Talk With God or how high the excitement of war. Mr. Gladstone was called "the busiest man of the century", but he found time to read prayers in the Hawarden chapel every day. Luther once said, when he was preaching, lecturing, and writing at a terrific rate, "I am now so busy that I cannot do with less than four hours of prayer each day". The fact is, that the more exciting, violent and critical our situation may be, the greater need that we should "go into the silence" and talk with God.

His men . . . did David bring up, v. 3. His old friends proved his best friends, as was shown in many a battle and rebellion of later days. A successful merchant The Old Virtues said that he owed everything to three habits he had acquired while a boy on a stony mountain farm: industry, economy, temperance. Some people think that it is better to discard the homely habits and virtues of their parents. But they are wrong, as any continued experience always shows. The world is not an unorganized lottery, in which the lucky win; nor a city to be captured where the boldest triumph; nor that city, when captured, to be plundered, so that the greatest thief gets the most. The world is a law-abiding world, where the obedient are rewarded. Stick to the old virtues of diligence, patience, intelligence, love of men and faith in God.

Anointed David king, v. 4. He had had to wait a long time. A gardener once found his little daughter pulling open "Helping God!" the petals of a rose which hung upon a bush. "What are you doing, my child?" he asked. The

little creature replied, "Helping God ripen the flowers, daddy". But the father had to explain that she would help God more by patiently waiting. It is sometimes hard to refrain from helping God. But perhaps the very waiting is part of His ripening process. He is gradually preparing us for the event, as well as preparing the event for us.

David sent messengers, v. 5. Tact is just the method of sympathy. The story is told of a man who could not read to whom came

The Power of Sympathy a letter from his son in a distant city, "Dear father, I am sick, send me some money. Your son Jack". He took it to the blacksmith across the street to have it read for him. The blacksmith was a great, strong, rough fellow, who read the letter in such a cross and curt fashion, that the father said, "Is that he way he writes? Let him look after himself, the rascal". But the blacksmith's wife had overheard, and coming out, asked to be allowed to read the letter, and she put so much tender pathos into the words, that the father burst into tears, saying, "Poor fellow! Of course I will send him money". It all lies in the sympathy.

Blessed be ye . . . shewed this kindness . . . unto Saul, v. 5. Faithful to one, will prove faithful to another. The crew that has

On the Tree of Honor mutinied under one captain, is the more likely to mutiny under his successor. Remember this in choosing companions. Suspect any one who tries to recommend himself by cheapening somebody else to you. He will some day cheapen you to somebody else. Fidelity is a fruit that grows upon the tree of honor, not on the bush of personal liking. He was a true knight who sang to his wife, who would dissuade him from going to the wars: "I could not love thee, dear, so

much, loved I not honor more."

All the tribes of Israel, Ch. 5:1. So David's ambition was gratified. The ambition of Jesus Christ is to gather all the nations of the world into his kingdom.

The World
For Christ

He is as yet ruling only over Judah, as it were, waiting and hoping and relying upon the fighting men of Judah to hurry on the day of His universal sovereignty. Instead of, "From Dan to Beersheba", we read "From Greenland's icy mountains to India's coral strand". Instead of "David, the son of Jesse", we read "Jesus, the Son of God". Shall not the soldiers of the divine King hurry on the day when He shall see of the travail of His soul and be satisfied?

Anointed David king, v. 3. Conscience is king by divine right. To Conscience it belongs to say, of our thoughts,—these are valuable and should be retained,

King
Conscience

those are worthless and should be dismissed; of our desires,—these are right and should be followed; those are wrong and should be crushed; of our purposes,—these are noble and should be pursued, those are base and should be rooted up.

Over Judah seven years, v. 5. King Alfred the Great began life as the chief tain of the West Saxons, and might have remained such all his life, had it not been for the invasion of

The Road to
Greatness

the Danes. He was forced to fight, and moreover to collect together all the fighting forces of England, in order to get rid of the enemy. Hence arose the united kingdom of England, and Alfred's glorious reign over it. And in like fashion we become rulers over our own selves by reason of the victories we win in driving out our fierce enemy, which is selfishness.

Lesson Points

Promotion, for God's servants, usually means harder duties and great perplexities. v. 1.

Along with the humblest dependence on God's wisdom should go the most diligent use of our own wits. v. 1.

Like gold tried by fire, are the friends who have stood by us in adversity. v. 3.

If we would not lack any good, we must learn to wait on the Lord. v. 4.

Gratitude is most eloquent when it speaks in deeds, not words. v. 5.

The man of noble heart is quick to praise others and slow to blame them. v. 6.

Every one of us must take sides either with God's King, or against Him. v. 7.

God's delays spell discipline for His children. Ch. 5:1.

Advancement in God's kingdom goes by fitness, not favoritism. v. 2.

"No cross, no crown" is the rule for the Christian as it was for Christ. v. 3.

TEACHING HINTS

This section embraces teaching material for the various grades in the School.

For Teachers of the Older Scholars and Bible Classes

David's magnanimity appears at various points in his career: notably in his unwillingness to reward the Amalekite creature who claimed credit for having put Saul out of the way (ch. 1:10, 16); and in the elegy (ch. 1:19-27) in which his dead enemy is associated in as generous memory as his dead friend. Consciousness of Saul's faults did not blind David to his merits, ch. 1:19. He viewed them in the tearful love-light of friendship for Saul's worthier son, ch. 1:23. Picture the depths of David's particular distress over the loss of Jonathan, ch. 1:26.

He roused himself, however, from the gloom of personal grief to respond to the call of patriotic duty. This at first assumed the nature of:

1. *Partial sovereignty*, ch. 2:1-7. David's character and exploits had exhibited certain king-like qualities, of which, by this time, he was himself becoming conscious. Seeking divine guidance (v. 1), the wisdom of settling in Judah was definitely confirmed in his debating mind (v. 1); and with his family (v. 2), and followers (v. 3), he proceeded to Hebron. His presence was signalized by the acclamation of the people of Judah, who decided that he should be anointed king, v. 4. His first act on ascending the throne was to recognize the kindness shown to Saul's dead body, vs. 5-7. Enlarge on kindness as a sovereign

virtue in private and public life, Rom. 12: 10; 2 Pet. 1: 5-7. "It is the heart, and not the brain, that to the highest doth attain." The many acts of sympathetic kindness performed by Queen Victoria and Edward VII. (for example, His Majesty's readiness when Prince of Wales, to help a blind beggar across the street) have contributed much to the present stability of the British throne. In David's case there was a period of:

2. *Disputed sovereignty.* (See chs. 2: 8 to 5: 4.) David did not at once come fully to his own. Discuss the rival pretender to the throne in Israel,—Saul's fourth son, Ish-bosheth,—the puppet whom Saul's general, Abner, set up as a pitiable kinglet at Mahanaim. Commend David's wise policy of avoiding collision and needless bloodshed. The treacherous assassination of Abner needs to be touched upon (ch. 3: 27), and the equally treacherous assassination of the rival king (ch. 4: 6), with David's treatment of the deluded assassins, ch. 4: 12. Patience, firmness and tactfulness were rewarded in:

3. *Full sovereignty,* ch. 5: 1-5. The tribes of Israel eventually offered their allegiance to David, vs. 1-3. Conclude with a discussion of the significance of the repeated "anointings" of David, first in secret by Samuel (1 Sam. 16: 13); then publicly at Hebron (ch. 2: 4); again at Hebron, ch. 5: 3. Study the ceremony of anointing. Show how prophets were anointed (1 Kgs. 19: 16); also priests (Ex. 28: 41); also kings as in the Lesson. Lead on to David's Greater Son, the true Messiah ("Anointed One"), as Prophet (Luke 4: 18, 19), Priest (Heb. 7: 24, 25), and King, Luke 19: 38; Rev. 1: 4-6.

For Teachers of the Boys and Girls

The Lesson brings the class back again to David. By looking ahead a week, an interesting introduction to the Lesson can be arranged for from the scholars, as suggested by Peloubet, the theme to be—How David was prepared for his place and work as king. One scholar will note the events by which David gained training for his work as king, naming chapter and verse, while the rest of the class find the places, see for themselves, and read aloud (such events as his keeping

sheep in the wilderness, his fight with the lion and the bear, the Goliath incident, etc.). A second scholar will point out the *qualities* in David's character which fitted him to be a great and good king. A third will show *God's guidance* of David from the sheep-fold to the throne.

Call for the title of the Lesson: DAVID MADE KING. No harm in making something of the gatherings together of the people, and of the pageantry of the coronations, etc.; but the point on which the items of the introduction, as above, converge, and on which the value of the Lesson turns, is *how his new responsibilities were borne*. What did his sense of his new responsibilities lead David to do? He knew that he was now to be king (recall his choice by God, and anointing by Samuel, 1 Sam., ch. 16); how does he act?

1. *He sought counsel of the Lord,* v. 1. Chat with the class about the wisdom of taking advice of those who know better than oneself, illustrating from common everyday matters. Whose advice shall we seek? That of the wisest and best. This drives us to God. Likely some scholar can quote from James (ch. 1: 5), "If any of you lack wisdom, let him ask of God", etc.

2. *He sought to have the people with him,* vs. 3, 4. His own tried followers (see 1 Sam. 27: 2), and their households; and also all the people of his own tribe of Judah. A lesson in government, here; "broad-based upon the people's will", is the best foundation for authority. The strong rulers are those who rule for the people and by the people. A little aside may be given to the value of making friends. He is a strong man who has strong friends about him, and many of them.

3. *He was kingly in his acts.* The incident of vs. 4-7 is a delightful one. A king quick to discern a noble deed, to remember it, and to reward it, is sure of his people's good-will. And so, too, of those who are not kings.

4. *He carried his responsibilities so wisely that the people added to them.* Seven and a half years king of Judah, the little kingdom (2 Sam. 5: 5); and so wise and good a king, that the bigger kingdom of Israel made him

their king also, vs. 1, 2. The pathway to great duties is through right doing of small ones. Some scholar will quote, "Thou hast been faithful over a few things, I will make thee ruler over many things".

5. *He carried his people, as well as himself, to the Lord, v. 5.* It is a wise ruler who recognizes the value of religion in making

a nation strong. The state is not to teach religion, or to direct that people shall worship, or how they shall worship; but it is the duty of the state, by wise laws concerning a day of rest, the liquor traffic, etc., to make it as easy as possible for the people to do right, and as hard as possible for them to do wrong.

THE GEOGRAPHY LESSON



To-day's Lesson takes us to Hebron, one of the oldest cities in the world and David's capital for 7½ years. Study carefully the material in the *QUARTERLIES*. Rev. J. P. Macphie, in, *The Homeland of the Bible*, says, "Hebron is about 20 miles south of Jerusalem, in the Valley of Eschol. It occupies the highest ground of the whole country, being 3,000 feet above the sea. The hills and valleys are alike clothed with olive groves, forest trees and vineyards. Hebron is pre-eminently a grape country. The vine stalks are allowed to grow thick and stout by cutting them about five feet from the ground. Some of the vines grow strong enough to stand alone. Some run along the ground, while others are trained on trellises and trees. The vineyards are generally protected by a high stone wall, inside which is a small stone structure which serves as the home of the vine dresser. Here he lives and sleeps, and on the roof of the watch-tower he spends the day, keeping the Bedouins and the birds away from the fruit; so that, according to scripture teaching, each man sits under his own vine and fig tree, none daring to make

him afraid." Hebron is now called el-Khulil, meaning, "The Friend"

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

1. Who brought the tidings of Saul's death to David? What did this messenger claim to have done? Why did he make this claim?
2. How did the tidings affect David? What did he do to the Amalekite? In what "song" did he express his grief?
3. What enquiry did David make of the Lord? How was this enquiry made?

4. To what country was he directed to go? To what city?
5. What reasons were there why David should make Hebron his headquarters?
6. How was he received by the people of Judah? By what ceremony was he set apart as king?
7. What story was told to David? What message did he send to the men of Jabesh?
8. What son of Saul was set up as king? Who was his chief supporter? Where was his capital?
9. What was the outcome of the war be-

tween David and Ish-bosheth? In what manner did Ish-bosheth die?

10. What reasons did the people of all Israel give for making David their king?

Something to Look Up

1. Find, in the Psalms, where David says that the Lord subdued under him those that rose against him.

2. David also says that, "The Lord knoweth the way of the righteous: but the way of the ungodly shall perish". Find this.

ANSWERS (Lesson X.)—(1) Prov. 29 : 1. (2) 1 Cor. 15 : 56.

For Discussion

1. Divine guidance: what it can do for us; how we may get it.

2. Faithfulness, and promotion.

Prove from Scripture

That we should pray over our work

The Catechism

Ques. 1-19 (Review)—Try to get them a bird's-eye view of this group of Questions. The first three Questions are introductory, teaching us for what God created us (Ques. 1), telling us that God has spoken to us (Ques. 2), and pointing to the chief things He has said (Ques. 3). Ques. 4 begins the section extending to Ques. 38, which deals with "what man is to believe concerning God". Ques. 4-6 are about God, who is Three and

yet One. Ques. 7 refers to God's plan, and with Ques. 8 we begin to learn how this plan is carried out, first in God's works of creation (Ques. 9, 10), and second, in His works of providence (Ques. 11, 12). Then follows in Ques. 13-19 the sad story of the coming of sin into the world, with its dreadful consequences.

The Question on Missions

Ques. 11. In mining camps, the men have no comfortable rooms in which to spend their evenings, and the saloon offers an attraction that is difficult to resist. In such circumstances, the institutional church aims to provide pleasant and comfortable quarters, equipped with books, papers and games, where the men are welcome. Our church maintains one hospital among the miners in the far Northwest at Atlin, British Columbia, and three especially for the Galicians, in the nearer Northwest at Vegreville, Wakaw, and Teulon. These are supported chiefly by the Woman's Home Missionary Society, each having a doctor and a small staff of missionary nurses. These hospitals prove to the pioneers in those new regions, that the church, following the example of her Master, cares for the bodies of men, and seeks to commend her higher message, by bringing a message of health and healing and cleanliness addressed to their bodies.

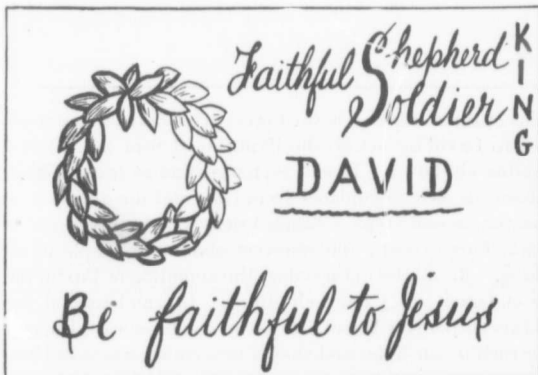
FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—David made king.

Introduction—Let us again draw a CROWN (or show one). Let us speak of the king

whose head will no more wear the crown. King Saul, you remember, died (recall Lesson), and another head is going to wear the crown. Can you remember about Samuel's going to Bethlehem and finding the young shepherd boy, and anointing him to be king of Israel? How did Samuel know about David? Let us print two words that will help us to remember David's life before he became king.

FAITHFUL { Shepherd } DAVID
Soldier



Lesson—Here are David and his soldiers at Ziklag (marks). King Saul is dead. The people of Israel remember David, who had shown himself so brave a soldier and leader. Perhaps he will be their king now! A man came to David's camp,—a strange-looking man with torn clothing and earth upon his head, ch. 1 : 2-17. (Explain the custom of mourning for the dead.) He brings the news to David of Saul's death and of the death of Jonathan, David's friend, and see! in his hands is Saul's crown, which he gives to David. But David does not put it upon his head. No! He first prays to God, and asks God what he is to do. "Shall I go up?" The reply came "Go up into Judah". "Whither shall I go?" "Unto Hebron", is God's reply. So David went up to Hebron, and there he was made king of Judah and the crown was put upon his head, and later all the tribes of Israel came to Hebron and made David king over all Israel.

Golden Text—Repeat Golden Text. You see God rewarded David's faithfulness as a shepherd and a soldier, by making him king.

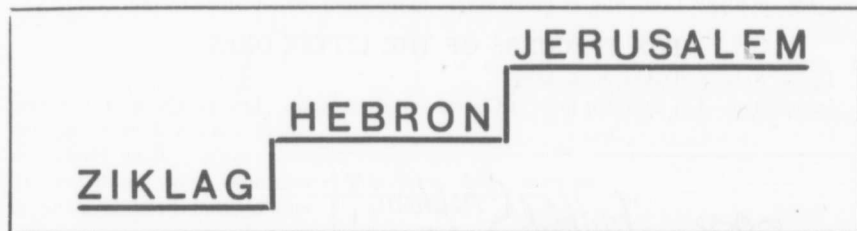
Other Crowns—Now we are going to hear about some other kinds of crowns. Did you ever "run a race"? Perhaps you received a prize. (Tell about the great

Grecian games.) In older days the winner of a race received a crown, but not like a king wears. It was a crown made of laurel leaves (outline). It was of no value, except that it was a great glory and honor for a young man to receive this crown upon his head. They were carefully trained, and their whole minds and hearts were set on the race. It was more important than anything else in the world to them. But this crown of laurels soon faded. The crown of gold gets broken, or is taken away from the king who wears it, and the runner and the king are forgotten.

A Crown that Lasts Forever—The Bible tells of a crown that every little boy and girl may win—a crown that will never fade, never wear out, never be taken from you (read from the Bible, James 1 : 12). Print, THE CROWN OF LIFE. How can we resist temptation? How can we LOVE GOD? Read Rev. 2 : 10, and print, A CROWN OF LIFE. How can we be faithful? Print, A CROWN OF RIGHTEOUSNESS, 2 Tim. 4 : 8. A CROWN OF GLORY, 1 Pet. 5 : 4. Rich and poor alike may wear their crown, if they win it by being faithful to their duty.

Something to Think About—I should be faithful.

FROM THE PLATFORM



Draw on the blackboard an outline of three steps. On the lowest print ZIKLAG, and recall how this town in the Negeb was given to David by Achish the Philistine (1 Sam. 27 : 6), and how it was destroyed by the Amalekites, ch. 30 : 1. David, therefore, had to leave Ziklag. Whither should he go? Question about his seeking guidance from God, and the direction he received to go to HEBRON (Print on the second step). Touch briefly on the seven and a half years' war with Ish-bosheth, that king's death, and question about the people of all Israel coming to make David their king. Recall, by questioning, the anointing of David, the shepherd lad, to be the future king of Israel (see 1 Sam. ch. 16 : 12, 13), and remind the scholars how God had at last fulfilled this purpose for David, in spite of all obstacles. Impress the lesson that God has a purpose for each of our lives, and that if we give ourselves to Him, He will surely work it out to a happy result.

Lesson XII

REVIEW

September 20, 1908

TO MAKE READY FOR THE REVIEW—The scholar should read over each Lesson carefully, and know by heart the Lesson Title, Golden Text, and Lesson Plan, as given below. (As the Quarterly Review comes one Sabbath in advance this Quarter, the Review of the Supplemental Lessons will be given with Lesson XIII. for next Sabbath.)

GOLDEN TEXT—And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.—2 Samuel 5 : 12.

Daily Readings—(Courtesy, I. B. R. A.)—M.—Israel asks for a king, 1 Sam. 8 : 10-22. T.—Saul chosen king, 1 Sam. 10 : 17-27. W.—Samuel's warning, 1 Sam. 12 : 13-25. Th.—David anointed, 1 Sam. 16 : 1-13. F.—David and Goliath, 1 Sam. 17 : 38-54. S.—David and Jonathan, 1 Sam. 20 : 30-42. S.—David spares Saul's life, 1 Sam. 26 : 17-25.

Prove from Scripture—*That real success depends on God's help.* S. Catechism—Ques. 20-38 (Review).

Lesson Hymns—Book of Praise, Ps. Sel. 46 (Supplemental Lesson); 562; 434; 404; 565 (from PRIMARY QUARTERLY); 458.

The Question on Missions—12. What are railway and lumber camp missions like? There is much railway building and there are many lumber camps, and the church sends missionaries who distribute illustrated literature and hold services with these men, not only on Sundays, but on week evenings, after the day's work is done.

REVIEW CHART—Third Quarter

STUDIES IN THE OLD TESTAMENT: THE UNITED KINGDOM	LESSON TITLE	GOLDEN TEXT	LESSON PLAN
I.—1 Sam. 8 : 10-22.	Israel Asks for a King.	By me kings reign.—Prov. 8 : 15.	1. Samuel's warning. 2. Israel's refusal. 3. Jehovah's consent.
II.—1 Sam. 10: 17-27.	Saul Chosen King.	He that ruleth over men must be just.—2 Sam. 23 : 3.	1. The Lord rejected. 2. The king chosen. 3. The king followed.
III.—1 Sam. 12 : 1-5, 13-25.	Samuel Warns Saul and the People.	Only fear the Lord, and serve him.—1 Sam. 12 : 24.	1. A notable example. 2. A plain requirement. 3. A striking confirmation.
IV.—1 Sam. 15: 13-28.	Saul Rejected by the Lord.	The Lord our God will we serve.—Josh. 24 : 24.	1. Saul's disobedience. 2. Saul's excuses. 3. Saul's sentence.
V.—1 Sam. 16 : 1-13.	David Anointed at Bethlehem.	Man looketh on the outward appearance.—1 Sam. 16 : 7.	1. The prophet's errand. 2. The Lord's choice.
VI.—1 Sam. 17: 38-49.	David and Goliath.	In the Lord.—Ps. 11 : 1.	1. The champion. 2. The challenge. 3. The combat.
VII.—1 Sam. 18: 6-16.	Saul Tries to Kill David.	The Lord God is a sun.—Ps. 84 : 11.	1. David praised. 2. David envied. 3. David dreaded.
VIII.—1 Sam. 20: 30-42.	Friendship of David and Jonathan.	A friend loveth at all times.—Prov. 17 : 17.	1. A friend's defence. 2. A friend's warning. 3. A friend's farewell.
IX.—1 Sam. 26 : 17-25.	David Spares Saul's Life.	Love your enemies.—Luke 6 : 27.	1. David's innocence. 2. Saul's promise.
X.—1 Sam. 31.	Saul and Jonathan Slain in Battle.	Prepare to meet.—Amos 4 : 12.	1. A crushing defeat. 2. A boastful triumph. 3. A heroic deed.
XI.—2 Sam. 2 : 1-7; 5 : 1-5.	David Made King over Israel and Judah.	David went on, and grew great.—2 Sam. 5 : 10.	1. David king of Judah. 2. David king of all Israel.
XIII.—Isa. 5 : 11-23.	Temperance Lesson.	Wine is a mocker.—Prov. 20 : 1.	1. The prophet's warning. 2. The drunkards' mockery.

The Question on Missions—Ques. 12. Thousands of men are engaged at present in railway construction in the West, and the lumber camps are busy every winter. Each camp has from ten to fifty men. The missionary, who must, for this kind of work, be a tactful and friendly man, goes from camp to camp, supplied with readable and uplifting literature, which after it has been used in one camp, is passed on to another; with writing materials, to give the men an opportunity of writing to their friends; and with a parcel of hymn books for use in the meetings. After supper the missionary begins his meeting: there is no dressing for church; some of the men continue to smoke, or keep their caps on. There is much singing of familiar hymns, one of two prayers, and a short address, and the missionary looks for chances to have a quiet talk with individual men.

THE QUARTERLY REVIEW

*A MISSIONARY LESSON

Begin the conversation, with SAMUEL THE PROPHET. The scholars will tell you, in answer to questioning, that a prophet is one who speaks for God. Have some of the prophets of Israel named, as Nathan, in the days of David and Solomon, Elijah and Elisha, later on, and the "writing prophets", as they are called, whose books are in the Bible, beginning with Isaiah. These were God's mouthpieces. Bring out clearly that, before they could speak for God, they must know Him and be seeking to do His will. Then, they must speak to the people in a language understood by the people.

It will be easy to show how the modern missionary is like a prophet. He speaks for God and teaches the heathen about Him. And he, too, must speak in the language of the people. Point out how highly favored Israel was in having the prophets to teach them about God. In this regard we are like them. We have many teachers to tell us about God. Should we not be eager to share our knowledge with the heathen? Sing Hymn 562, Book of Praise.

Now turn to SAUL THE KING, AND DAVID. The point to be made here is the very great care which God took in choosing a king. First Saul was selected, and when he proved a failure, David was chosen. Bring out, by questioning, the main points in Saul's career, as far as the Lessons for the Quarter follow it: his private anointing as king, his public election, his rejection for disobedience, and his jealous enmity against David. Question, too, about David: how he was chosen as king, his victory over Goliath, his service in Saul's army, his friendship with Jonathan, his sparing of Saul's life, his wanderings, and his election, finally, as king of Judah, and then of Israel.

Get the scholars to see that neither of these kings, or any other merely human king is without fault, and that God was, all through Israel's history, making ready for the perfect king, Jesus Christ His own Son. It is the work of missions to establish His kingdom all round the world. Sing Hymn 434, Book of Praise.

JONATHAN, the most beautiful example of friendship in all the Old Testament,—the scholars will be eager to tell about his love for David, and the sacrifices he made, the perils he dared for his friend. Contrast Jonathan's unselfish friendship with Saul's jealousy and rage; it will not be hard to decide which is in accord with the spirit of Christ. Sing Hymn 404, Book of Praise, and urge the duty and the joy of making this heavenly Friend known to others. Picture the peace and good-will which He brings wherever He is known.

The chief interest of the Quarter's Lessons, of course, centres in DAVID. Direct the conversation to his shepherd life. Picture his care for the sheep, and the dangers to which he was often exposed in protecting them. Remind the scholars how the shepherd in the East often has to risk his life in defence of his flock.

Ask now, who called Himself the Good Shepherd. Point out what the Good Shepherd does for His sheep (see John 10:1-18), for example, He provides food for them, protects them, and chiefest of all, He actually lays down His life for them. Have the scholars turn to John 10:16 and read it in concert. Where are those "other sheep"? Many of them are in heathen lands, and it is our work to send missionaries to them who shall gather them into the fold of the Good Shepherd. Sing Hymn 458, Book of Praise.

Emphasize our duty to go with the gospel to the heathen, or help to send others. Close with a prayer that God will provide more laborers for the world's harvest.

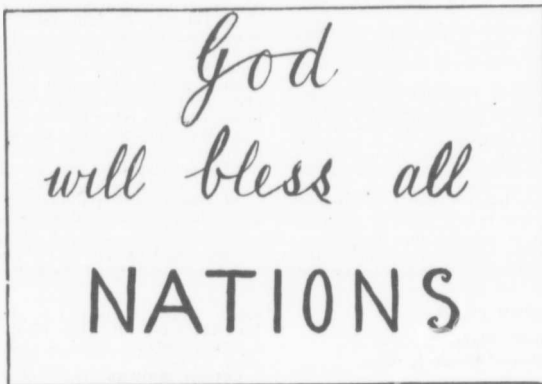
*This Lesson has been selected by the Sunday School Editorial Association and the Young People's Missionary Movement, as a special missionary Lesson.

FOR TEACHERS OF THE LITTLE ONES

Review Subject.—God giving kings to Israel.

Golden Text.—2 Samuel 5 : 12.

Introduction.—We'll use the crown again, for we are going to talk about God giving kings to Israel. Let some little one print, K-I-N-G. If possible show a picture of our King Edward VII. Have a little talk about our country and our king. Show Bible. This is what makes our country so great and good—because our king loves God and God's Book and God's laws, and God has blessed our country and made us a great nation. We have been hearing about the nation of Israel that God loved and blessed. God was their only king for a long time ; but they wanted a king from among themselves, and God let them have their own way and gave them kings to rule over them. We are going to hear about these first kings of Israel. We have got acquainted with four great men—Samuel, Saul, David, Jonathan.



Lesson I.—We see old Samuel bent and grey ; around him a crowd of people saying, "Give us a king". Why did they want a king ? Lesson thought—*Jesus is my King.*

Lesson II.—We see tall, fine-looking King Saul, and we hear the people shouting "God save the king". (Recall Lesson.) *I should be loyal.*

Lesson III.—We hear Samuel warning Saul to serve God. (Recall Lesson.) *I should serve God.*

Lesson IV.—We see Saul with his crown fallen from his head, and his kingly robes thrown aside. What is the matter ? *Disobedience brings punishment.*

Lesson V.—We see a young lad in the dress of a shepherd with a crook in his hands—David, and Samuel anointing his head. What has God called David to do ? *God has work for the little ones.*

Lesson VI.—Now we see the great giant Goliath dressed in armor with sword drawn. Near him is young David with sling in his hand. Does the giant kill David ? *I can conquer sin.*

Lesson VII.—What is this we see ? King Saul hurling a spear at David. What is the trouble ? *I should not be envious.*

Lesson VIII.—Here we see two friends with arms around each other—David the shepherd lad and Jonathan, the king's son. *I should be friendly.*

Lesson IX.—We see King Saul lying asleep on the battle-field, David near him taking away his spear. Did David harm Saul ? *I should be forgiving.*

Lesson X.—Here we see Saul and Jonathan lying on the battle-field dead. *Death comes to all.*

Lesson XI.—Now at last we see a crown on the head of King David. *I should be faithful.*
Something to Do—Tell other nations of King Jesus, and the blessings He brings to the world.
Something to Think About—All my blessings come from God.

Lesson XIII. **REVIEW, SUPPLEMENTAL LESSONS** September 27, 1908

TO MAKE READY FOR THE REVIEW—The scholar should revise his Supplemental Bible Work, Scripture Memory Passages, Shorter Catechism (Special), The Ten Commandments, and the Question on Missions for the Quarter.

TEMPERANCE LESSON

Isaiah 5 : 11-23. Commit to memory, vs. 22, 23.

GOLDEN TEXT—Wine is a mocker, strong drink is raging.—Proverbs 20 : 1.

11 Woe unto them that rise up early in the morning, that they may follow strong drink ; that ¹ continue until night, till wine inflame them !

12 And the harp, and the ² viol, the tabret, and ³ pipe, and wine, are in their feasts : but they regard not the work of the Lord, neither ⁴ consider the operation of his hands.

13 Therefore my people are gone into captivity, ⁵ because they have no knowledge : and their honourable men are famished and their multitudes ⁶ dried up with thirst.

14 Therefore hell hath enlarged ⁷ herself, and opened her mouth without measure : and their glory, and their multitude, and their pomp, and he that rejoiceth, ⁸ shall descend into it.

15 And the mean man ⁹ shall be brought down, and the ¹⁰ mighty man shall be humbled, and the eyes of the lofty ¹¹ shall be humbled :

16 But the Lord of hosts ¹² shall be exalted in judgment, and ¹³ God that is holy shall be sanctified

Revised Version—¹ tarry late into the ; ² lute ; ³ the ; ⁴ have they considered ; ⁵ for lack of knowledge ; ⁶ are parched with thirst ; ⁷ her desire ; ⁸ among them, ⁹ are ; ¹⁰ is exalted ; ¹¹ God the Holy One is sanctified ; ¹² as in their pasture ; ¹³ wanderers ; ¹⁴ let him hasten ; ¹⁵ a.

in righteousness.

17 Then shall the lambs feed ¹⁴ after their manner, and the waste places of the fat ones shall ¹⁵ strangers eat.

18 Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope :

19 That say, Let him make speed, ¹⁶ and hasten his work, that we may see ¹⁷ it : and let the counsel of the Holy One of Israel draw nigh and come, that we may know ¹⁸ it !

20 Woe unto them that call evil good, and good evil ; that put darkness for light, and light for darkness ; that put bitter for sweet, and sweet for bitter !

21 Woe unto them that are wise in their own eyes, and prudent in their own sight !

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink :

23 Which justify the wicked for ¹⁷ reward, and take away the righteousness of the righteous from him !

LESSON PLAN

I. The Prophet's Warning, 11-17.

II. The Drunkards' Mockery, 18-23.

DAILY READINGS

(By courtesy of I. B. R. Association)

M.—Judgment on evil doers (Temp.), Isa. 5 : 11-23. T.—Fruit of sin, Prov. 1 : 20-33. W.—

Sinful luxury, Amos 6 : 1-7. Th.—God's judgment, Isa. 24 : 1-12. F.—The mocker, Prov. 20 : 1-11. S.—Be ye sober ! 1 Pet. 4 : 1-8. S.—Dead to sin, Rom. 6 : 1-14.

Lesson Hymns—Book of Praise, Ps. Sel. 46 (Supplemental Lesson) ; 255 ; 262 ; 17 (Ps. Sel.) ; 247 (from PRIMARY QUARTERLY) ; 530.**Special Scripture Reading**—Prov. 3 : 1-10. (To be read responsively or in concert by the whole School.)**EXPOSITION**

Time and Place—Probably about B.C. 735 ; Jerusalem, the capital of Judah.

Lesson Setting—Isa. chs. 2 to 5 form a group of prophetic teachings of which the general theme is the divine judgment to fall on Judah's foolish pride. The people trust in idols and superstitions and material resources ; but none of these can help in the day of judgment, ch. 2 ; there is neither steadiness nor security in the government, the country is as good as ruined, ch. 3 ; the women, as guilty as the men, are involved in the same doom, ch. 4. The fifth chapter opens with a vineyard song (vs. 1-7) which is in reality a lamentation, that no fruits of justice and holiness are found in Judah, and the chapter runs on into a sixfold woe on the debauched grandees of the capital, vs. 8-24. Against a people so corrupt Jehovah is summoning the swift, unwearied and invincible

hosts of Assyria, vs. 25-30.

I. The Prophet's Warning, 11-17.

Vs. 11, 12. *Woe unto them* ; the drunkards of Jerusalem. Though God is eager to save (Ezek. 18 : 31, 32), He would have people know that the penalty of evil living is both sure and terrible. *Rise up early* ; as soon as the day dawns. *Follow* ; search for eagerly, run after. *Strong drink* ; intoxicating liquor made of dates, apples, pomegranates, honey and barley. *Tarry late into the night* (Rev. Ver.). After wasting the hours of labor in drinking, they spend the hours of rest in the same way. *Till wine inflame them*. Music and feasting feed the wild fever, till the drunkards are ready for any deed of darkness. *Harp*. *lute* : stringed instruments, the latter resembling the guitar. *Tabret* ; tambourine or hand drum. *Pipe* ; flute. *Regard not the work of the Lord*. Drink brings moral dead-

ness. It kills the conscience and paralyzes the religious sense. *The work of the Lord* is nothing to them, *the operation of his hands* a mere phrase. For those who have eyes to see, God is ever at work in the world, blessing the faithful, or judging the sinful. "History is the operation of the outstretched arm of Jehovah." (Dr. A. B. Davidson.)

Vs. 13, 14. *Therefore . . . into captivity.* The people of Judah are to be carried into captivity in Babylon for their sins. To Isaiah this is so certain that he speaks of it as being already accomplished. (See 2 Chron. 36 : 20.) *Have no knowledge.* The passion for wine steals away the understanding (compare ch. 28 : 7). The Comanche Indians call whisky, "foolish water". *Famished . . . dried up*; a punishment in kind, great thirst and nothing to drink, nobles and common people ("honorable men" and "multitude") perishing together. *Hell*; Sheol, the abode of the dead, good and bad, great and small alike. This gapes greedily for the thirsty throng, like a ravenous monster that never says, "Enough", and they go down there with *their glory . . . and their pomp*; their splendor and their pride. Every good thing is ruined by drink: great men, great ideas, great virtues, great hopes, whatever makes the glory of a nation,—all go down before the wine cup, are lost in the dim silence of Sheol.

Vs. 15, 16. *Mean man* (the poor and obscure among the people). *brought down . . . mighty man* (those who stand above the common crowd). *humbled.* The judgment on Judah is to sweep away all pride and self-confidence. *The Lord . . . exalted in judgment.* All who behold these terrible judgments will be convinced that He is a righteous God and that His laws rule the world. *God the Holy One is sanctified in righteousness*; that is, He displays His righteousness in punishing Judah's sin with captivity and ruin.

V. 17. *Lambs feed as in their pasture* (Rev. Ver.). The farms of Judah will be so wasted as to be fit only for sheep-walks. *Waste places of the fat ones*; pastures where the sheep grow fat. *Strangers eat.* The wandering Arab tribes will pitch their tents among the ruins of Jerusalem and other cities of Judah.

II. The Drunkards' Mockery, 18-23.

Vs. 18, 19. *Draw iniquity, etc.* Like a

strong *cart rope*, their wicked desires are drawing toward themselves all kinds of evil, and with these their certain penalty. *Let him make speed.* They scoff at the idea of a judgment, not believing that it will ever come (see 2 Pet. 3 : 3, 4).

Vs. 20, 21. *Wise in their own eyes*; a description of the worldly wise men who stood at the helm of Judah's ship of state. Such men regarded their own way rather than God's way as wise, and had no fear of Him.

Vs. 22, 23. *Mighty to drink wine.* The reference is to the judges in Israel. *Men of strength*; a scornful description of their power. They use it only to mix strong drink, which confuses their minds so that they give unjust decisions. *Justify the wicked*; let them go free, sacrificing justice for a bribe to spend it on luxury. *Take away the righteousness, etc.* That is, they condemn the righteous as though they were criminals—again for bribes. So completely does drink destroy the high sense of honor, and rob men of the power to discern right and wrong.

Light from the East

PIPE—A long hollow reed with holes for fingering. It is sometimes represented on the monuments as played from the end like a whistle, and sometimes it is held sideways like a flute. Not unfrequently one player performs on two reeds at the same time. It is still made and used by shepherds, and is commonly employed by the poor at their funerals.

VIOL—Usually translated psaltery, was a stringed instrument resembling a guitar or lute, which was used in Egypt. The old English viol was a guitar with six strings, played with a bow instead of the fingers, and was displaced by the violin in the reign of Charles II.

DRINK—To be able to drink a larger quantity of intoxicating liquor than one's neighbors was considered by our forefathers a feat to be proud of. Drinking contests continued in civilized society down to a recent period. A certain noble family in Scotland had an ebony whistle, which was prized as a most precious heirloom, because it was won by one of their ancestors at a drinking bout. He blew it after all the rest had fallen under the table in

unconscious intoxication. In gentlemen's houses guests were compelled in the name of

hospitality to drink as much as the rest, however distasteful it might be to themselves.

APPLICATION

Harp. . lute . . tabret . . pipe, v. 12. These are the same instruments that were used in the praising of Jehovah. The offence is never in the instrument, but in the heart of the person who uses it. There is something startling in the thought of the infinitely diverse uses to which the same things can be put. The same hands can honestly labor or dishonestly steal. The same day may be spent in usefulness or in idleness. The same night may be spent in innocent sleep or in crime. The same mind may think upon goodness or upon wickedness. The same will may purpose to glorify God or to defy Him. Our life is one of terrific contrasts, of opportunities whose doors open into either victory or defeat, glory or shame.

But they regard not, v. 12. A young man was once asked, "Have you any anxiety about yourself as a sinner before God?" He said, "I know that I am a sinner, but I feel very little on the subject." "Are you trying to do what God tells you to do with such light as you have?" "Oh no", he replied, "it would be mockery for one who feels as little as I do to attempt to perform any religious duty." "What would you advise a customer to do who had contracted a debt at a store, who admits the debt and acknowledges that he ought to pay it, and who yet says that he has so little feeling about it?" "I should advise him to pay it, feeling or no feeling." So this young man's eyes were opened, and he passed from death into life.

Mean man . . great man (Rev. Ver.), v. 15. The misery of dissipation makes strange bed-fellows. In the low lodging houses of the great city, where the most broken bits of human wreckage are to be found, are men that come from every rank and class of society. Their vices have brought them all to the same low level. One vagrant died while sitting at a table in a saloon last winter. It came out that he was a college graduate, the son of a wealthy ship-owner, and closely related to some of the leading people of the city. But

he learned to drink while a clerk in his father's office, and in spite of the effort of his friends, sank to the lowest associations. Yet he did not feel out of place; he had but gone where he belonged by right of evil conduct.

Evil good, and good evil, v. 20. A singular tree grows in the tropics which forcibly illustrates the deceitfulness of sin. It is called the Judas tree. The blossoms appear before the leaves, and are of a brilliant crimson. The flaming beauty of the flowers attracts innumerable insects; and the wandering bee is drawn to it to gather honey. But every insect and bee that alights upon the blossoms imbibes a fatal opiate and drops dead to the earth. Beneath this enticing tree the earth is strewn with the victims of its fatal fascinations. It is an emblem of the deceitfulness of drink, which attracts only to destroy.

Evil good, and good evil, v. 20. Says Dr. Adolf Fick, Professor of Physiology, University of Wurzburg, Germany, "Every dose of alcohol, even the most moderate, diminishes strength. All that any man asserts of the strengthening effects of alcohol is a delusion. The well known poor man's glass during working hours is beyond question injurious. Every penny which the working man spends for alcoholic drinks is not only wasted but employed for a destructive purpose."

Bitter for sweet, and sweet for bitter, v. 20. Here is a clipping from a city daily: "A man, penniless and with his clothes soaked in rain, walked into . . . Hotel yesterday. He went toward a table, as he tottered into the place. He was deathly pale. "Haven't got a cent Bill, but I must have a drink", he said to the waiter. "Nothin' doin'", said the waiter, as he started for another table. "I'm dying; won't some one here buy me a drink?" the man asked, turning round. No one moved, and as the man looked in another direction, he uttered a groan and fell heavily forward. He was dead." The ax cannot be laid too soon at the root of a traffic that bears

Terrific
Contrasts

"Feeling or
No Feeling"

His Rightful
Place

Worse Than
Wasted

When He
Hadn't a Cent

as its natural fruit such hardhearted, cruel selfishness and greed as were thus displayed.

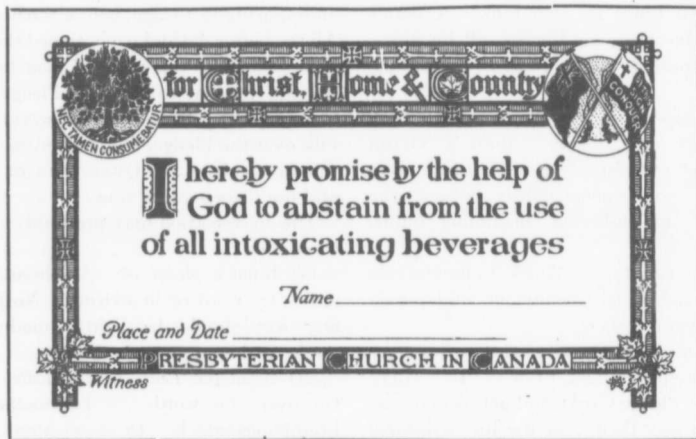
Mighty to drink wine, v. 22. Professor James, in the chapter on the Will, in his

Psychology, relates the following incident: "A few years ago a tippler was put into an alms-

house. Within a few days he had devised various expedients to procure rum, but failed.

At length, however, he hit upon one which

was successful. He went into the wood-yard of the establishment, placed one hand upon the block, and with the axe in the other struck it off at a single blow. With the stump raised and streaming blood, he ran into the house and cried, "Get some rum! Get some rum! My hand is off." Think of the insane courage of that act. Was he not "mighty to drink wine"? And what a degraded exhibition of courage it was!



TEACHING HINTS

This section embraces teaching material for the various grades in the School.

For Teachers of the Older Scholars and Bible Classes

Under the figure of a hellish monster, with wide-gaping jaws, ready to devour enormous and splendid interests (v. 14), the ancient Hebrew prophet makes an indictment against Strong Drink that is substantially true today. Illustrate from the Lesson the valuable assets consumed by intemperance:

1. *Time*, v. 11. No one with his senses is ready to maintain that daily and nocturnal bibulous revels put time to a good use, either in point of bodily, mental or moral advantage, Rom. 13 : 11-13. Speaking of the way in which time is passed by confirmed drunkards and their associates, the London Times once said that "for scenes of horrid vice and blasphemy, a man might search the world over and not find a rival to a public house in a

low neighborhood".

2. *Industry*, v. 12. In dissipated lives, an inflamed passion for excitement makes recreation so absorbing a pursuit that the God-appointed tasks of life are neglected. Belshazzar's feast, with its idle revelry, may be used as an illustration not only of irreligious contempt for divine things (Dan. 5 : 2), but of disastrous indifference to duty, leading to overthrow, Dan. 5 : 30. Wherever intemperance prevails, the monster, Strong Drink, destroys an appalling amount of working energy. On Mondays, there are always a certain number who fail to turn up at their work because incapacitated, and of others who go to work so muddled as to be of little use.

3. *Will-power*, v. 13. High and low alike (the "honorable" or the "multitude") lack volition when in "captivity" through drink. Ben-hadad was easily routed because, "drinking himself drunk" (1 Kgs. 20 : 16),

he had no will-power to resist attack.

4. *Life prospects*, vs. 15, 16. Intemperance notoriously prevents business and professional advancement (Matt. 24 : 48-51), whilst, other things being equal, sobriety secures promotion, Dan. 1 : 16, 19.

5. *Property*, v. 17. Swallow strong drink, and in the end it will swallow you—the less consuming the greater, like the Chiasmodus, or “Black Swallower”, which, with its capacious jaws and elastic skin, can swallow victims five times its own bulk. A man's farm, his business, his home,—all he has—may disappear through drink, Prov. 23 : 20, 21.

6. *Self-respect*, vs. 18, 19. None can brag more easily of “liberty” than a victim deprived of self-respect through drink, just when he most conspicuously wears the “harness” of enslaving, degrading habit, Prov. 23 : 35.

7. *Moral vitality*, vs. 20-23. Conscientious judgment and upright behaviour alike perish through intemperance.

Urge total abstinence as a safeguard to oneself and a help to others, 1 Cor. 8 : 13. Have a supply of Pledge Cards, and get as many as possible to sign them ; or use for signatures the reproduction of the Card in the QUARTERLIES (p. 95) and LEAFLETS.

For Teachers of the Boys and Girls

There are three possibilities for this Lesson: 1. The Lesson passage may be taken up in detail. For this, the Lesson Plan in the TEACHERS MONTHLY gives a suggestive outline.

(1) *The Prophet's Warning* of the woes that are sure to fall upon the individual and the nation given to strong drink ; and (2) *The Drunkard's Mockery* ; wine so depriving him of wit, that he scoffs at the thought of God's judgments for his sin and folly. It will not be difficult to find in scripture, in history, in the newspapers, in the life of any community, sad illustrations of the certainty of the woes that drink brings, and the strange blindness of its victims.

II. Or, the Lesson may be taken up as a part of the Children's Day Service, which has for its subject, OUR GIFTS TO GOD. The best gift we can offer Him is ourselves ; and that

gift cannot be the best possible, if we have to present ourselves marred and degraded by drink. Let that one point be pressed home, and an opportunity given to the scholars to pledge themselves as abstainers. The Pledge will be found in the HOME STUDY and INTERMEDIATE QUARTERLIES and LEAFLETS.

III. Or, the whole study period may be taken up with a conversation on the Pledge, as it is described and commended in the QUARTERLIES and LEAFLETS, with, of course, an opportunity to sign, before the hour is out. All the better, if this be mentioned the Sunday before, so that the scholars may have their parents' consent to take the Pledge. If the Children's Day Service leaves no time for the talk over the Pledge, the teacher may clip out this Lesson from the QUARTERLY or LEAFLET and use it some other time.

The conversation may profitably run along these lines :—

(a) *What a pledge is*. A solemn promise, either by word or in writing. No pledge of any sort should be lightly made. When made, it should never be broken.

(b) *What the Temperance Pledge calls for*. Go over the words : “To abstain”—the literal meaning is “to stand apart from” ; “Beverages”—drinks ; “Intoxicating”—literally, poisonous ; “All”—all drinks that contain alcohol. The scholars will readily see that the weaker drinks lead to the stronger ones.

(c) *Why I should sign the pledge*. The QUARTERLIES and LEAFLETS give ten good reasons. Go over them one by one. The first two show what one gains by total abstinence ; the second three what he escapes. The sixth reason shows how taking the pledge helps a person to abstain ; the seventh, how it helps others ; the eighth how it aids in stopping the traffic. The ninth and tenth reasons make plain that the best time to sign the pledge is when one is young, and that there is no better time than NOW.

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For Country
For Church**

Let all of these motives be noted and impressed.

ADDED HINTS AND HELPS

In this section will be found further assistance under various headings.

Some Test Questions

1. With what song does the Lesson chapter open? How many woes does it contain? How is the Lord soon to punish the people of Judah?
2. Upon whom is the woe of v. 11 pronounced? How much of their time did they spend in drinking?
3. What effect has strong drink on the conscience and the religious sense?
4. How are people injured morally and spiritually by the use of strong drink?
5. Whither were the people of Judah to be carried away captive? How does Isaiah express the certainty of this doom?
6. How universal was the ruin to be that was threatened?
7. What picture of the coming desolation of the land is there in v. 17?
8. Explain what is meant by "draw iniquity", etc., in v. 18.
9. How was Isaiah's warning treated by the drunkards of Judah?
10. In what way were the decisions of the judges influenced by their love of drink?

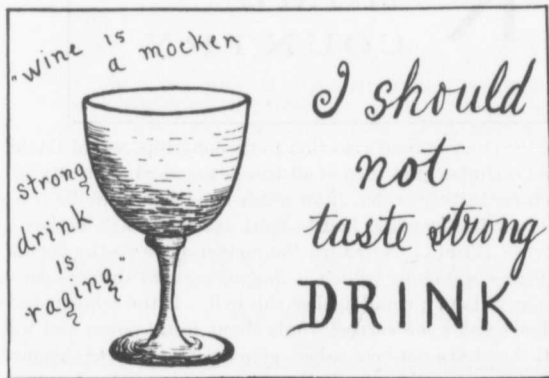
Something to Look Up

ANSWERS (Lesson XI.)—(1) Ps. 18 : 39. (2) Ps. 1 : 6.

FOR TEACHERS OF THE LITTLE ONES

Lesson Subject—The evils of intemperance.

Introduction—Print and repeat Golden Text, WINE IS A MOCKER, STRONG DRINK IS RAGING.



For Discussion

1. The wastefulness of drink.
2. Reasons for taking the total abstinence pledge.

Prove from Scripture

That drunkenness excludes from the kingdom of God.

The Catechism

The Ten Commandments (Review)—After having the Commandments repeated by the class, recall the giving of them on Mount Sinai. The divine voice coming to Moses out of the thick darkness (Ex. 20 : 21, 22) of the cloud-wrapped mount before which the people stood in trembling awe (Ex. 19 : 16 ; 20 : 18)—make all this very vivid. Turn to Ex. 24 : 12 and 1 Kgs. 8 : 9, which tell that the Commandments, written on two tables of stone, were placed in the ark of the covenant. Call attention to some of the names by which the Ten Commandments were known : (1) "the (Ten) Words" (Deut. 10 : 2) ; (2) "the Two Tables" (Deut. 9 : 10) ; (3) "the Words of the Covenant" (Ex. 34 : 28), or "the Tables of the Covenant" (Deut. 9 : 9), because they lay down the conditions on which God promises to bless His people ; (4) more commonly "the Testimony" (Ex. 16 : 34), or "the Two Tables of Testimony" (Ex. 31 : 18), because it was a witness of God's will for His people and against their sinful inclinations.

Draw a picture of a glass of wine (using red chalk for the wine). As we look at the glass of sparkling wine, we do not see what harm it can do us. It is pretty in color. Is it good to drink? Ah! that is the question, and the wisest man that ever lived, Solomon, answers the question for us. He says "Wine is a mocker", etc. What does a mocker do? "Makes fun of us", "deceives people", "says what is not true". Yes, a mocker is all this and more. "Wine is a mocker." Now

do you think it is good to drink wine? "Strong drink is raging." What does that mean? "Drives people wild", "makes them rage and tear around." Strong drink does this very often.

You say "wine is pretty to look at". Let me tell you a story. It is a story that the poet Thomas Moore tells in his poem, *Lalla Rookh*. The veiled prophet of Khorasan lived in a gilded palace and wore a gilded mask or veil. He enticed people to his beautiful palace, but when they got inside and he had them in his power, he laid aside his veil and showed them his real self. They saw that he was a hideous creature, but they could not get away from him. It was too late. That is just the way with wine and strong drink. When they get hold of people and get control of them, then they are no longer pretty, the mask is thrown aside. We see them as they really are, hideous, causing misery and shame and crime.

A Hidden Foe—A little girl in passing the sitting room of a hotel with its great plate glass windows, comfortable looking easy chairs, open fireplaces, its palms and its brilliant lights, looked up into her mother's face and said, "Oh mother, how nice it is in there. Could ladies go and sit there?" Is it any wonder that it attracts our boys and our

men? It is one of the "gilded palaces", very attractive in appearance where the harmful drink is sold.

Repeat (Hymn 247, Book of Praise)—

My soul be on thy guard,
Ten thousand foes arise,
And hosts of sins are pressing hard
To draw thee from the skies.

Oh, watch and fight and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

Lesson—Solomon (What do we know about him?) spoke some very wise words of warning against strong drink. He said that woe, sorrow, will come to those who use strong drink and destroy their mind and body, forgetting that they are the work of God's hands, v. 12. Isaiah tells us that great men and proud men and happy men shall all be brought low, if they take strong drink (read the verses of the Lesson). Alas, even the very little children see on the street examples of the low state into which strong drink brings people. Use these as object lessons to warn the children that any one who uses strong drink is likely to be brought to that same condition.

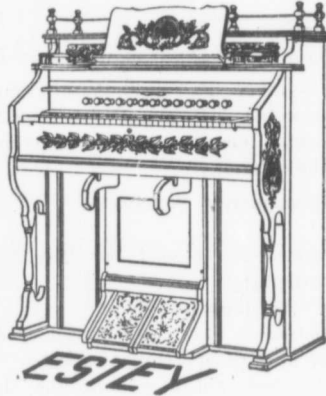
Something to Think About—I should not taste strong drink.

FROM THE PLATFORM

<p>FOR</p>	<p>CHRIST HOME COUNTRY</p>
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Bring out by questioning, from the story of Saul's election to the kingship, and of David's being chosen afterwards as king, first of Judah, and then of all Israel, the ideal of loyalty to a leader. If people would do so much for earthly leaders, how much more should we be ready to do FOR CHRIST (Print)! Recall how the Israelites had to fight against the Philistines in defence of HOME (Print) and COUNTRY (Print). Now turn the conversation to the enemies of Christ, Home and Country. A little questioning will elicit the answer that drink is one of the chief of these. Urge each scholar to take a stand against this evil. If the scholars have already been asked to sign the pledge, speak a few earnest words about Jesus' power and willingness to help them to keep it. If they have not been asked, give the invitation to sign now, either on the cards provided for the purpose, or the copy in QUARTERLY (page 95) or LEAFLET.

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- I. SILENCE.
- II. THE LORD'S PRAYER (in concert).
- III. SINGING. Ps. Sel. 46, Book of Praise. (It is expected that this Psalm from the Supplemental Lessons will be memorized during the Quarter.)
- IV. RESPONSIVE SENTENCES. Ps. 43 : 3, 4.
Superintendent. O send out Thy light and Thy truth:
School. Let them lead me;
Superintendent. Let them bring me unto Thy holy hill, and to Thy tabernacles.
School. Then will I go unto the altar of God,
Superintendent. Unto God my exceeding joy:
- V. PRAYER. Closing with the Lord's Prayer in concert.
- VI. SINGING.
 Rejoice the Lord is King;
 Your Lord and King adore;
 Mortals, give thanks and sing,
 And triumph evermore:
 Lift up your heart, lift up your voice;
 Rejoice; again I say, rejoice.
 —Hymn 69, Book of Praise.
- VII. READ IN CONCERT. See SPECIAL SCRIPTURE READING in THE TEACHERS MONTHLY, in connection with each Lesson.
- VIII. SINGING. Psalm or Hymn selected.
- IX. BIBLE WORK. From the Supplemental Lessons.
- X. READING OF LESSON PASSAGE.
- XI. SINGING. Psalm or Hymn selected. (This selection may usually be that marked, "From the PRIMARY QUARTERLY".)

Class Work

[Let this be entirely undisturbed by Secretary's or Librarian's distribution, or otherwise.]

- I. ROLL CALL, by teacher.
- II. OFFERING; which may be taken in a class envelope, or class and report envelope.

III. RECITATION. 1. Scripture Memory Passages from the Supplemental Lessons, or Memory Verses in Lesson Helps. 2. Catechism. 3. The Question on Missions from the Supplemental Lessons.

IV. LESSON STUDY.

Closing Exercises

- I. ANNOUNCEMENTS.
- II. SINGING. Hymn selected.
- III. REVIEW FROM SUPERINTENDENT'S DESK; which, along with the Blackboard Review, may include one or more of the following items: Recitation in concert of Verses Memorized, Catechism, Questions on Missions, Lesson Title, Golden Text, and Heads of Lesson Plan. (Do not overload the Review: it should be pointed, brief and bright.)
- IV. RESPONSIVE SENTENCES. Prov. 3 : 3-6.
Superintendent. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:
School. So shalt thou find favor and good understanding in the sight of God and man.
Superintendent. Trust in the Lord with all thine heart;
School. And lean not unto thine own understanding.
Superintendent. In all thy ways acknowledge Him,
School. And He shall direct thy paths.

V. SINGING.

*Jesus, I am resting, resting
 In the joy of what Thou art,
 I am finding out the greatness
 Of Thy loving heart.*

Thou hast bid me gaze upon Thee,
 And Thy beauty fills my soul,
 For by Thy transforming power
 Thou hast made me whole.

—Hymn 313, Book of Praise.

VI. BLESSING OR CLOSING PRAYER.

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[For additional information in regard to certain of the places, see Geography Lessons.]

Ab'-i-gail. The wife of Nabal, and after his death one of the wives of David. She was a wise and beautiful woman.

A'-gag. An Amalekite king, spared by Saul and slain by Samuel.

A-hin'-o-am. A woman of Jezreel, a town in the hill country of Judah, and one of David's wives.

A-mal'-ek-ites. The descendants of Esau, Gen. 36:12. They attacked the Israelites soon after the latter had left Egypt (Ex. 17:8-16), and were doomed to destruction, Deut. 25:17-19. They suffered a crushing defeat from Saul, and soon after disappear from the Bible history.

Ash'-tar-oth. The plural of Ashtoreth, goddess of the Philistines and other Canaanitish nations (the Greek Venus).

Be'-li-al. Ungodliness. "Men of Belial" means ungodly men.

Ben'-ja-min. The youngest son of Jacob and head of one of the tribes.

Beth'-le-hem. A town in the hill country of Judah; the place of Rachel's death and burial, the home of Ruth, the birthplace of David, and afterwards of our Lord.

Beth'-shan. A city in the eastern end of the valley of Jezreel, on whose walls the Philistines fastened the bodies of Saul and his sons.

Car'-mel-ite. An inhabitant of a town in the mountainous part of Judah. Its name still appears in Kurmul, a ruin about 7 miles southeast of Hebron.

Da'-vid. The youngest son of Jesse, a Bethlehemite, and the second king of Israel.

E'-gypt. A country watered by the Nile, and in which the Israelites spent four hundred years of slavery.

El-i'-ab, A-bin'-a-dab, Shamm'-ah. Sons of Jesse and elder brothers of David.

Gib'-e-ah. A town of Benjamin, the residence of Saul when he was called to be king, and afterwards his capital. It was about 2½ miles to the north of Jerusalem, where there is now a hill known as Tell-el-Fûl.

Gil-bo'-a. A mountain lying to the east of the plain of Esdraelon. On it Saul was defeated by the Philistines and met his death.

Gil'-e-ad. A country on the east side of the Jordan. From the mountains of Western Palestine, the entire length of Gilead can be seen, and a large portion of its territory brought under the eye at once. It appears thence like a vast mountain range vary-

ing from 3,000 to 4,000 feet in height. To make up this height the depression of the Jordan valley is reckoned, which is from 700 to 1,300 feet below the level of the Mediterranean.

Gil'-gal. A town between the Jordan and Jericho, which Samuel visited on his yearly circuit, 1 Sam. 7:16. Here Saul was crowned (1 Sam. 11:14, 15); and rejected, 1 Sam. 15:12, 26; and here Agag was hewn in pieces, 1 Sam. 15:33.

He'-bron. A town in Judah which became David's first capital.

Is'-ra-el. A name given to the whole body of Jacob's descendants; afterwards the name of the kingdom formed by the tribes which separated from Judah after the death of Solomon.

Ja'-besh-gil'-e-ad. A town of Gilead rescued by Saul from the hands of the Ammonites, whose inhabitants afterwards showed their gratitude by giving an honorable burial to the bodies of Saul and his sons. For this David, after he had become king at Hebron, sent messengers with commendations, 2 Sam. 2:5.

Jes'-se. An inhabitant of Bethlehem, father of David.

Jez-reel-i'-tess. See under Ahinoam.

Jon'-a-than. Eldest son of King Saul, and bosom friend of David, a brave warrior who died with his father and his brothers **A-bin'-a-dab** and **Melch'-i-shu'-a** on Mount Gilboa.

Ju'-dah. The tribe descended from Judah, son of Jacob and Leah, and the territory assigned to them in Canaan. This tribe, on the death of Saul, chose David as king, and warred on his behalf, until he became king of all Israel.

Kish. A member of the Benjaminite family of Matri and father of King Saul.

Miz'-peh. "Watchtower." A small town on an elevation, some 3,000 feet above sea level, 5 miles northwest of Jerusalem.

Na'-bal. A sheepmaster dwelling near Mount Carmel, the husband of Abigail.

Phil'-is-tines. A nation of Canaan which was frequently at war with the Israelites until its power was broken by David after many years of conflict.

Ra'-mah. The birthplace and residence of Samuel. It was probably situated about 5 miles north of Jerusalem, where there is now a large Christian village.

'Sam'-u-el. The last of the judges and the earliest of the great Hebrew prophets. He ruled over Israel for thirty years.

Saul. The first king of Israel, anointed by Samuel at God's command, on the demand of the people.

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THE BOOK PAGE

If you turn to the illustration opposite page 32 of Charles G. D. Roberts' latest nature book, **The House in the Water**, (L. C. Page and Company, Boston, 301 pages, \$1.50), you will be apt to ask, What is it? The broad-cheeked, tiny-eared animal, half in the water, may seem at first totally unknown. It is a full-face portrait of the beaver, with whose pictured profile we are so familiar, and is only one of the 30 whole page drawings by Charles Livingston Bull, which illustrate the book. Both artist and author have made first hand and minute studies of this very interesting and hard-working animal. The Boy, nature lover, and clever woodsman, comes on a beaver dam, and, as reward for much patient and wise and quiet waiting, sees the beavers at work, felling trees, building their dam, and very cleverly mending a bad break in it so that the broken place became the strongest part of the wall. There is human interest in the story, too: the conversion of Jake the veteran trapper to enthusiasm in nature study; the encounter with the poachers; the naming and protection of the pond, are all good points. The second half of the book is made up of stories of moose, of bears and blueberries, of a dog and other animals, all described in Roberts' delightful way.

Jerusalem: The Topography, Economics and History, from the Earliest Times to A. D. 70, by Professor George Adam Smith, D.D., L.L.D., in 2 vols., 498 and 631 pages, \$6.00 Hodder and Stoughton, London, U.C. Tract Society, Toronto. The title of this book gives little idea of its enormous wealth and range

of interest. Like the author's, *Historical Geography of the Holy Land*, this volume is remarkable for its brilliance in the treatment of geography and topography, its illuminating and comprehensive view of history, and its insight into the essential meaning and message of Israel. The first part of the work, which deals with the intricate problems of Jerusalem's topography, is followed by a fresh and exhaustive discussion of the to most readers more attractive economic problems—of how, for example, situated as she was, Jerusalem continued to provide not only for a large non-productive population such as the priests and the court, but for the great crowds of pilgrims that flocked to her three times a year:—the problems also that gather round her trade and commerce, crafts and industries, taxation and government. The second volume, which will probably be of most use to the preacher, is occupied with the political and religious history of Jerusalem. It is perhaps not too much to say that no living man could have come to his task with a richer equipment than Professor Smith. He has been several times in the East. He is an expert in every department of Old Testament criticism, as the second volume, to say nothing of his previous work, abundantly shows. He has a fine historical imagination. He is in the profoundest sympathy with the prophetic spirit, and is recognized as one of the greatest exponents of Hebrew prophecy. But, besides all this, he has the heart of a poet and a singularly rich and beautiful style. In these volumes all these experiences, gifts and qualities come into full play. Their prodigious learning is borne lightly, and constantly

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